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# The EPISCOPALIAN

OCTOBER, 1987 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 • OUR 27TH YEAR • CONTINUING 152 YEARS



Presiding Bishop Edmond Browning was among 38 church leaders who met with Pope John Paul II on the campus of the University of South Carolina on September 11.

Chris Hildreth/University of South Carolina photo

## In Columbia, Canterbury urges recognition of common goals

by Cecile Holmes White

In striving for ecumenism, Christians must remember the time-honored beliefs that unite them, not what divides them, says Archbishop of Canterbury Robert A. K. Runcie.

Speaking during a visit to South Carolina's capital city of Columbia in August, Runcie called Anglicans and other believers to ministries mindful of the needs of others and a corporate mission for peace, unity, and justice. "What is it that is common to a physicist and a musician, to a geneticist and a literary critic?" Runcie asked. "Sometimes in our fragmented world it is hard to tell, and there is a danger that we may work in close proximity but never actually communicate."

"But I would say with Dietrich Bonhoeffer, that great German pastor who was murdered by the Nazis, that what the Christian has to offer 'is an experience of wonder at the goodness of God even amid all the pain and complexities of life.'"

Such common goals can be celebrated even by the primates of two different Churches, Runcie noted in his commencement address to 1,500 graduates at the University of South Carolina. Then he recalled his meeting nine months ago with Pope John Paul II in Assisi, Italy.

"We prayed together for the peace of the world, together with representatives of other world faiths," Runcie said. "We recalled a momentous day in 1982 when he came as a pilgrim to Canterbury and, in that great Cathedral, we knelt side by side at the place of the martyrdom of Thomas a Becket. In our prayer, we remembered all those who suffered oppression and who had laid down their lives for conscience's sake."

Such a joint declaration and prayer would have been impossible just a few years back, he said. "There are still issues which divide us, but we

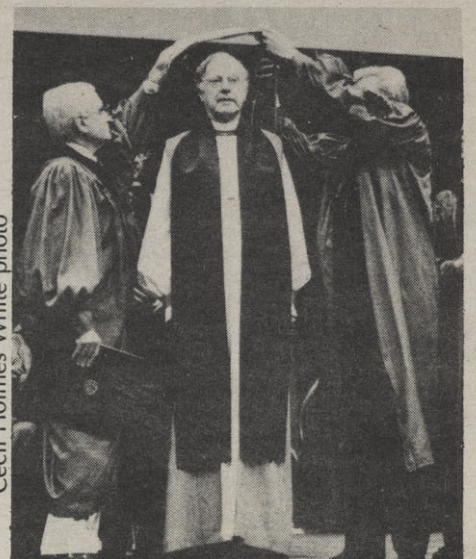
are coming to see that the Christian affirmations in which we can unite are infinitely more important and precious than the things which stand in the way of unity."

Runcie helped the university and Diocese of Upper South Carolina celebrate those commonalities during his Columbia visit. He was invited by the university and by Bishop William A. Beckham of Upper South Carolina. The Archbishop's Columbia stop was his only public appearance during his one American visit this year. The university asked him as part of its "ecumenical year," an observance that has included visits to Columbia by other world religious figures, including the Rev. Billy Graham. The year culminated September 11 with the visit of Pope John Paul.

The Archbishop's biographer, Margaret Duggan, describes him as "tall, crinkle-haired, with the precise and easy elegance of an athlete." At 65 he is also unfailingly polite and refreshingly human. As a hobby, he breeds pedigreed Berkshire pigs. In 1980, a profile described him as a fellow with such a genial disposition that his maid reportedly calls him "Bish."

Without shunning his office, the Archbishop makes others feel "he's right there with you," says Beckham. "You're aware of his presence as the Archbishop, but you're also very aware that this is a warm person who knows what you're going through and trying to do."

In South Carolina, Runcie moved gracefully from the subdued formality of a dinner university officials held in his honor to the ceremonial pomp of graduation exercises at the Carolina Coliseum to the stately pageantry of the Sunday Eucharist at Trinity Cathedral. In each case, his demeanor was relaxed without being nonchalant. His after-dinner remarks, his commencement address, even his



Cecil Holmes White photo

At graduation ceremonies at the University of South Carolina to which he came to help celebrate a year of ecumenism, the Archbishop of Canterbury receives a hood representing an honorary degree.

sermon were eloquent, gracious, and often funny.

At the dinner, Runcie shared an inside glimpse of his travels as Archbishop with his 200 listeners. He said he was surprised to read in the program for a banquet at which he would speak in Japan that "the Archbishop of Canterbury will, at this point, give everyone a *massage*." The misprint amused Runcie who promised his listeners a brief message because "at this point in the evening, most of you probably are ready for a massage."

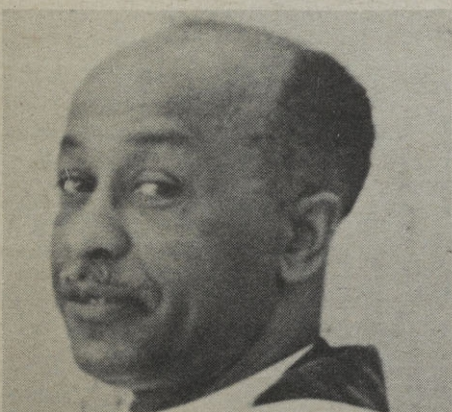
At commencement, Runcie said he is loyal to both Oxford University, where he was a student, and to Cambridge University, where he was dean of a college. "My loyalties are somewhat divided, but they are not entirely confused. I am a little like that famous umpire in the Oxford versus Cambridge boat race who, at the end of a close-fought contest,

*Continued on page 27*

### Browning asks no speculation on Waite's safety

In response to conflicting reports about Terry Waite, who disappeared January 20, Presiding Bishop Edmond Browning issued a statement presenting "such information as I am able to provide." Browning said the Archbishop of Canterbury "has had no direct contact with Terry or with those with whom he is staying" although "through informal channels" he has received assurance of Waite's safety.

Browning said the Archbishop has asked "all of us and the news media" not to speculate on conflicting reports and not to spread rumors. Browning asked Episcopalians to join him "in praying for the safety and release of all innocent detainees in Lebanon and for justice, peace, and liberty for all in that strife-torn region."



Church leader Canon Tollie Caution died in New York City at age 85, following a long illness. Caution served on the Church's national staff for 23 years under four Presiding Bishops, beginning in 1945 as secretary for Negro Work and retiring in 1970 as a consultant to Presiding Bishop John Hines on pastoral affairs. Caution was widely known for his work with black college students and recruitment of black clergy. A life member of the NAACP, he was also a founding member of the Union of Black Episcopalians. A memorial service was held September 10 at the Cathedral of St. John the Divine.

### IN THIS ISSUE

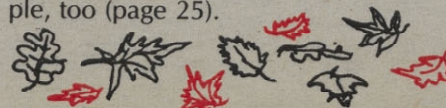


#### Laity and Leadership

Presiding Bishop Edmond Browning is practicing at the Church Center what he preaches about lay ministry (page 6). As we go to press the House of Bishops is meeting near Chicago (page 12). From the Irangate hearings, Andrew James learns about uniform leadership and Michael Hamilton finds a constitutional lesson (page 24).

#### Preaching and Praying

Australia voted "no" to female priests. In England the Rev. Deborah Micungwe's presence reveals troubles, says John King, and Christopher Martin reports Monica Furlong's efforts for liturgical inclusiveness (pages 10 and 11), which is also the subject of a report by the Standing Liturgical Commission (page 15). Pewsitters can help their preachers "put the hay where the goats can get it," says James B. Jones, and Jeffrey Hirst Johnson thinks TV preachers can teach us that parsons are people, too (page 25).



#### Publications and Profiles

Book and periodical publishers have come to the aid of those with impaired vision with a wealth of large-print publications (page 20). The lives of Sister Mary Veronica and author Madeleine L'Engle intersected in productive ways (page 18). John Fowler is a bike-basket Christian (page 28), and John Scott patrols Houston's waterfront (page 22).



Continuing **Forth and The Spirit of Missions** in our 152nd year of publishing. An independently edited, officially sponsored monthly published by the Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

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## Mundri, The Sudan

The Rev. Marc Nikkel, an Episcopal missionary, was released August 25 by his Sudanese abductors after nearly two months in captivity. Nikkel, 37, a teacher of theology at the Bishop Gwynne Theological College, an Anglican institution here, was abducted with three other missionaries on July 6 by the Sudanese People's Liberation Army (SPLA). Upon his release, Nikkel said the Sudanese had treated the group well and from the first had assured them they would be released unharmed. Canon Burgess Carr, the Episcopal Church's partnership officer for Africa, negotiated release of the hostages after making contact with SPLA representatives in Nairobi, Kenya. Carr worked with English missionary society personnel, officials of the British High Commission, and the U.S. State Department during negotiations in Khartoum, Nairobi, and New York. Also, former President Jimmy Carter issued a personal appeal for the missionaries' release. Nikkel returned to his home in California because of illness in his immediate family.

## Rome, Italy

Twelve superiors representing Anglican, Lutheran, and Roman Catholic religious communities held the 10th annual Permanent International Ecumenical Consultation of Religious here. The meeting included reports from Indonesia, Sri Lanka, and Zaire and a visit with the Pope and the Secretariat for Christian Unity. The Consultation seeks to promote unity among all Christians and to be a support group of sharing and prayer for its members.

## Geneva, Switzerland

The Commission on Faith and Order of the World Council of Churches here has received the 40-page final text of the Roman Catholic Church's response to its statement on Baptism, Eucharist, and Ministry. Faith and Order director Gunther Gassmann said the response affirms much of the document and is "the first time in the history of the ecumenical movement the Roman Catholic Church has officially responded to an ecumenical document." Gassmann said the response raises some critical questions, among which is the Vatican's conviction that "ordained ministry requires sacramental ordination by a bishop standing in apostolic succession" and that only when that question is answered satisfactorily can a "serious step toward recognition of ministry... become possible." So far the Commission has received about 160 official responses. The responses and the questions they raise will be considered in the Commission's continuing work.

## New York, New York

Presiding Bishop Edmond Browning made two appointments at the Episcopal Church Center. The Rev. Mark Harris, coordinator for ministry in higher

education, will become coordinator of overseas personnel. Gloria Brown, who developed and administered the Good Shepherd Center for Independent Living for the elderly in her home parish in Los Angeles, will succeed the Rev. Earle Neil as staff officer for the Coalition for Human Needs.



**Helen Othelia Harper**, assistant master of ceremonies at St. Michael's Church, New York City, has been named lay minister-in-charge of St. Simon's Anglican Church, Whitehorse, Yukon, by Bishop Ronald C. Ferris. She will eventually enter seminary in Canada on behalf of the Diocese of Yukon.

## Kampala, Uganda

A former cabinet officer of Idi Amin's regime has been charged with the 1977 murder of Anglican Archbishop Janani Luwum and of five senior government officials. Former Minister of Finance Abdul Hamid Juma Masagazi was identified as a close advisor and confidant of Amin, now in exile. The bodies of the Archbishop and two cabinet members, who had been summoned to meet Amin, were found in the wreckage of a car. At the time the government said the three had died accidentally, but in testimony before a commission inquiring into human rights violations during Amin's reign, the dictator's Chief of Police Kassim Obura said Amin had ordered the three men killed and the accident faked. Obura is awaiting execution for crimes committed during Amin's administration.

## Columbia, South Carolina

Retired Anglican Archbishop Ralph Dean, 74, died in Columbia, S.C., in August. He succeeded Episcopal Bishop Stephen Bayne as executive officer of the Anglican Communion. Dean retired in 1973 from his Canadian post of Archbishop of British Columbia and the Yukon and came to South Carolina where he served on the staff of Christ Church, Greenville, and from 1979 to 1981 was rector of Greenville's Church of the Redeemer.

## Sewanee, Tennessee

The Vice-Chancellor and President of the University of the South here, Robert M. Ayres, Jr., has announced his retirement and the Provost, Dr. Arthur Schaefer, has announced his resignation, both effective September 1, 1988. Ayres, a 1949 graduate of the University, was elected to his present post in 1978. In each year since then, the University has had a budget surplus and during the same period increased its endowment from \$20 to \$90 mil-

lion. The University is owned by 28 Episcopal dioceses in 12 southern states and includes a College of Arts and Sciences and a School of Theology.

## Belfast, Northern Ireland

Katherine Poulton, 25, who has a degree in theology from Manchester University, became the first female deacon in the Church of Ireland when she was ordained at St. Patrick's Church here June 21. She serves St. Comgall's, Bangor.

## Needham, Massachusetts

Women attending the second meeting of the Council for Women's Ministries in Province I (New England) heard about the Boston Chinese Ministry, the Episcopal Women's History Project, the Episcopal Women's Caucus, the Union of Black Episcopalians, Asian and Hispanic ministries, the Episcopal Society for Ministry on Aging, and the life of a religious as well as from the better known ministries of Episcopal Church Women, Altar Guild, United Thank Offering, and Church Periodical Club. Small groups discussed leadership training, network support, and communications, and each woman spoke of how her own ministry is connected with the organization she represents.

## Dodoma, Tanzania

According to a recent report from the Anglican Consultative Council's London office, the Church in the Province of Tanzania has decided to allow a man with more than one wife to be baptized with his wives. If after baptism he should marry again, he will then be excluded from the Eucharist. Previously the Church had required a man to abandon all but one wife before he could be baptized.

## Pittsburgh, Pennsylvania

Trinity Episcopal School for Ministry has chosen one of this city's largest architectural firms to design its new campus facilities which will enable the school to increase its enrollment to as many as 150 full-time students. The school's present facilities include a former Presbyterian church used for classrooms and chapel and a former food market for faculty and staff offices and the library. The \$4.3 million project includes a new academic building, additions to the existing office building, and creation of a courtyard between the two buildings to serve as a focal point for the campus. Trinity's Dean John Rodgers says the project should be completed by the spring of 1989.

## Holyoke, Massachusetts

The first Youth Ministry Leadership Academy, based on the experience of the Leadership Academy for New Directions (LAND), attracted 25 Episcopalians and three Presbyterians here for eight days of training in youth ministry skills. Participants from all parts of the United States as well as from Panama and Puerto Rico received training.

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# From the Presiding Bishop



## Door-to-door visitors bring a faith lesson

In August, Patti and I had our first real vacation in over two years. Thanks to a friend, we were able to rent a house that allowed us to be near John, our youngest son, who was teaching tennis, and gave us the solitude necessary for rest, reflection, and recreation.

After Patti and I said Morning Prayer together, I would read and write, catching up on those things that had piled up and looking ahead to coming events. Into this quiet time the front doorbell rang one morning. I opened the door to greet two women who were from the local congregation of Jehovah's Witnesses.

My first inclination was to say I was only a house guest. However, I invited them in, an action I do not regret. In the living room the two women told me they often visited the neighborhood, encouraging people to read and study the Bible. "You know," one of them said, "the Bible is important not only for inspiration, but it is relevant for today, speaking not only to the problems faced by the world, but by individuals, too."

She opened the Bible she carried in her briefcase and read from II Tim. 3:16, which reminded me of a favored Sunday collect: "Blessed Lord, who caused all Holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen."

The women shared with me how the Bible had affected their lives, had been a source of comfort, had been a well of inspiration and a friend in time of trouble. Then, as the conversation continued, came the inevitable question: "What do you do?"

Well, now comes the task of telling who (or actually, what) is the Presiding Bishop of the Episcopal Church. Yes, the women knew of the local Episcopal parish, but they were amazed to hear about our Church, especially about its overseas mission work. Their local congregation supported a missionary in Mexico. What did I know about Mexico? Well! . . .

After an hour's conversation, the women left, and I tried to settle back into my reading and writing. But my mind kept returning to the little vignette of two women sharing their faith experience door to door, encouraging people to read the Bible and to find God in their daily lives. These women found their authority in the Scriptures, which empowered them to be evangelists. We can so easily dismiss as religious fanatics those who go door to door, witnessing and sharing the depth and power of their personal faith. However, I wonder.

The Episcopal Church is deeply grounded in the Bible and the scriptural revelation of God's action in history. The Episcopal Church has a long history and tradition that offer a

credible perspective for the community of faith. The Episcopal Church has a liturgy that gives form to worship. The Episcopal Church is part of a worldwide communion that touches every corner of God's creation. The Episcopal Church embraces a wide diversity within the human family and is tied together with deep bonds of affection.

We have a great deal to share with our neighbors. I wonder what would happen if we Episcopalians shared our faith with the co-worker who is struggling with alcohol or is attempting to resist kickbacks in her company. I wonder what would happen if we shared our faith with the woman in the University Club who is having marriage difficulties. I wonder what would happen if we shared our faith with our friend in the college dorm who is tempted by drugs.

I wonder what would happen if we shared our faith with the pregnant young girl who thinks that an abortion is unavoidable. I wonder what would happen if we shared our faith with a community leader discouraged by resistance to needed change and reform. I wonder.

A growing number of Episcopalians are sharing their faith with their friends and neighbors. They are witnessing to the power that flows through God's word and action to lives burdened with doubts and problems. I meet them everywhere I go in the Church, and they are bringing a welcome renewal to our family of faith.

Is the Holy Spirit at work in the Episcopal Church, bringing vision and energy to empower and strengthen us to be evangelists and missionaries? I don't wonder at all. I know.

Faithfully yours,

*Edmond C. Browning*

Edmond Browning

## ESMA to help spread homebound ministry

"Ministry with the (elderly) Homebound," a project of the Diocese of Maryland, is designed not only to minister to shut-ins, but to provide opportunities for the homebound to enter creative ministries themselves.

With a grant from a Washington, D.C., foundation, the Episcopal Society for Ministry on Aging, Inc., will work with Maryland to help translate this program to other Provinces of the Episcopal Church. Lorraine D. Chiaventone, ESMA executive, and Julie Armstrong, program consultant, will provide staff services to develop a procedural manual and a model training program to help implement the Homebound project nationally.



The fourth annual Summer Hispanic Workshops drew 22 students to the Episcopal Theological Seminary of the Southwest campus. Sponsored by the Province VII Center for Hispanic Ministries, the 12-day workshop featured intensive study of the Spanish language, daily Spanish services, and music and cultural classes. The Rev. Leopoldo J. Alard is the Center's executive director.

# Glory to God



## CHRISTMAS

### Cards from the Presiding Bishop's Fund for World Relief

This year's card is a stunning abstract design by California artist Sharon Commins. It lends a new meaning to the Fund as an instrument of peace in a troubled world.

The card is in seasonal colors of blue and green. The message inside reads "Glory to God in the highest, and peace to his people on earth." Send these to your friends and family—possibly in lieu of a gift.

Send your contribution now and order cards for your use using the coupon below. Your tax-deductible contribution will give hope to those suffering round the world—the hungry and those who thirst; the dispossessed and the homeless; the sick and those in prison—as it supports the Fund in its fourfold ministry of relief, rehabilitation, development, and refugee/migration needs.

Please indicate the number of cards you need and send a sacrificial offering. **We regret that no orders can be processed after November 1.**

1087EP1101

Enclosed is my donation for \$ \_\_\_\_\_ to further the mission and ministry of the Presiding Bishop's Fund for World Relief.

Please send me \_\_\_\_\_ cards and envelopes to match.

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Contributions are tax deductible.



## An inaccurate view of candidates' requirements

The Bishop and the Standing Committee of the Diocese of Quincy protest the distorted and inaccurate presentation of [an item in World News Briefs, August].

Nothing was ever said about a candidate's using the 1928 Prayer Book; instead, the desire was expressed that he would allow some continued use of that book in congregations. The Committee for Nominations put forth a list of leadership qualities desired; no one stated that these were requirements.

A serious disservice has been done to the Episcopal Church, which is seeking to find a way to permit people with divergent views on the issue of women's ordination to remain together in the Church. At a sensitive and critical moment you have thrown gasoline on the fire.

Donald J. Parsons  
J. C. Emerson  
Peoria, Ill.

It seems unfair that rather than listing the 20 positive results of a survey made of the clergy and congregations of the Diocese of Quincy regarding [its] profile, you featured two negative statements inaccurately. [I quote the survey to clarify those statements:]

1. "He will allow continued use of the 1928 Book of Common Prayer at local option."

2. "He will oppose the ordination of women unless such ordination reflects the clear mind of the Church Catholic."

These two statements hardly support your reporting that "the diocese said it would only consider candidates who use the 1928 Book of Common Prayer and will not ordain women."

Joseph M. Harte  
Phoenix, Ariz.

## Let's not patronize our Jewish friends

From the perspective of a Jewish reader, Dick Crawford's column (August) sounds patronizing from the title on down. The Presbyterian effort to reach out misses the point of its own history.

Most revealing is the statement,

"Many Jews have been unwilling to accept the Christian claim (Jesus is Messiah) and have continued in their covenant tradition. . . ."

Many Jews? No, all Jews! By definition Jews do not accept that central principle of Christianity. Our issue with the ridiculous notion of Jews for Jesus is the concept is an oxymoron. When Christians internalize the fact that no real Jews believe in Jesus, we can begin to build bridges. Until then I sense [a patronizing attitude] rather than respect.

Fred M. Amram  
Minneapolis, Minn.

## Two views on the Spanish page

Congratulations for the new Spanish-language page. I know this section bothers some people and elates others. It is important to remember that the Church tries to aspire to the perfect Kingdom, not to image the society and the state around us. With millions of Hispanic people dwelling within the territory of the Episcopal Church, the missionary imperative is obvious. One small but significant way of proclaiming that mission is by communicating in their language.

George T. Hemingway  
San Diego, Calif.

I would like a full page in Norwegian since that is my background. This would be welcome out here in the land of Scandinavian Americans. If you cannot find anyone with the ability to write in Norwegian, many Episcopalians out here in Dakota could be of help.

Ray L. Loftness  
Sioux Falls, S.D.

## Credit where credit is due

It was not I who said, "The diaconate is a growth industry" (August). It was the present Archbishop of Canterbury. According to Deacon Sister Teresa of London, he made the remark during a garden party at Lambeth Palace about two years ago. Let us set the record straight and give credit to Robert of Canterbury.

Ormonde Plater  
New Orleans, La.

## God doesn't have slow nights

I take exception to both the language and conclusions of the article, "Is God like the guy next door?" (August). I was particularly offended when the author referred to the prizefighters as elephants. This is both degrading and dehumanizing. Though not a boxing fan, I recently attended a prizefight, and what I saw were men working at a profession which is difficult and frequently dangerous. To denigrate their efforts by comparing them to animals is neither Christian nor accurate.

The God I worship and adore does indeed have time, power, and interest enough to attend to the affairs of one single supplicant be he crafter or athlete. God doesn't have slow nights or need to nap between miracles as if He were some aging superman. We have numerous biblical assurances of the fact that no matter how small and seemingly insignificant the task, God can and will attend to it.

Jayne Oasin  
Moorestown, N.J.

## Is the Church supporting an alien ideology?

The article, "Peace Commission members meet in Nicaragua" (July), is one-sided and unfair. The article points out the U.S. aid to the freedom fighters but says nothing of the aid, over five times greater, coming from the Soviets or assistance from Libya, Yasser Arrafat, and other Middle East terrorists. It expressed the pro-Sandinista view with no hint of an alternative or criticism of its policies.

The Commission found no one who supported the war of the contras. Could you expect any civilian to say he supports the contras when it will put him in jail or worse? The number of Nicaraguan refugees and high-level officials defecting from their cause speaks volumes as does a country so paranoid it will not publicly allow dissension.

If you must take a stand in the political realm, should you not poll Episcopalians to be sure of a strong consensus on these political views? Otherwise our Church will be asking a part of its membership to support financially a political ideology that is not only alien to some, but also outside the religious scope that brings us to the Episcopal Church in the first place.

John Overington  
Martinsburg, W.Va.

## EXCHANGE

### Share radio experience

Producers of a radio program presented by a parish in the Diocese of Texas would like to share and compare notes on the production of radio programming for secular and contemporary Christian stations. Write to Travis Jacobs, 2215 Libbey Dr., Houston, Texas. 77018-3023.

### Choir needs piano

A mechanically sound, baby grand piano is needed for choir rehearsals; appearance is not important. If within reasonable shipping distance, contact St. Paul's Episcopal Church, 301 E. 9th St., Chester, Pa. 19013.

## HERE I STAND

### Our task is to proclaim and heal



by Richard W. Davies

Jesus came among us as a servant, blending both evangelism and service in His mission to the world. By amending our canons to allow ordination to either the diaconate or the priesthood, we can end the present mandatory requirement that priesthood be preceded by the probationary period called diaconate. We might even come to see that God's call to distinctive ministries could have the diaconate follow ordination to the priesthood.

Jesus called the Apostles and gave them the power to speak and the authority to serve. He sent them out to minister in two ways: to proclaim the Kingdom and to heal persons in pain. In Luke 9, Jesus took the Apostles to an isolated place, but they soon attracted over 5,000 persons. When the crowd grew hungry, the Apostles suggested sending the people away, but Jesus said, "You give them something to eat." Clearly, evangelism without service is not enough.

Then Jesus spoke to one of our contemporary mission concerns: Should praise of God be explicit or implicit in what we say and do? To His question, "Who do people say that I am?" Peter explicitly answered, "You are the Christ!"

The apostolic interns needed more instruction, however, so Jesus took three of them to a mount to witness the explicitness of God's confirmation of who Jesus is. Rather than dwell on this ecstatic spiritual moment, He took them into a valley where a father had a sick son. Jesus healed the child, but still the interns did not fully understand. When an outsider was seen healing a man, the interns stopped his service. Jesus disallowed their objection to healing done implicitly in God's name.

In Luke 10, Jesus took on a second group of 70 disciples, or laypeople, and gave them the same assignment: Heal those in pain and proclaim the Kingdom of God. Note that now the sequence is reversed.

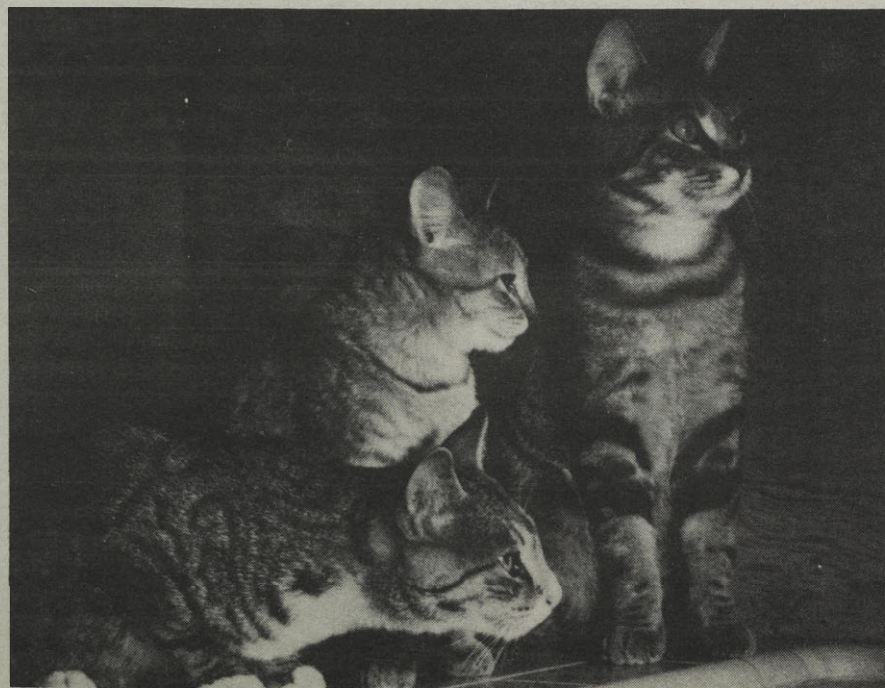
Jesus gave us the same mission assignment, and the differences between the sequence of proclamation and healing in Luke 9 and 10 is instructive for us as we seek renewed ways to combine piety and evangelism with acts of service and compassion.

Our approach cannot be the same for everybody. For some people we can immediately proclaim the Kingdom and explicitly preach our Lord's name. For others—the disaffected and the unchurched, people who could care less about the name of Jesus—we must first touch their real needs and their self-interest. Later, at a precious moment of sincerity, we can make explicit our praise of Jesus and the Kingdom.

Our mission would be enhanced if our priests were trained for evangelism with service and our deacons were trained for service with evangelism. Bishops, priests, and deacons could be icons for our ministries in the mission Jesus has given all of us to do everywhere.

Richard Davies is canon to the Diocese of Pittsburgh.

## THE EPISCOCATS



Karen Kuykendall photo

Could those be sneakers under her cassock?



## A retreat from chaos to laughter



by Christine Dubois

Autumn, with the rush of back-to-school and pre-holiday activities, always makes me want to take off and get away from it all. So when a friend called and suggested a private retreat, I was packed in five minutes.

Nancy and I drove to a Roman Catholic youth camp on the other side of the mountains. We arrived in the evening, prepared to settle in for a weekend of rest and silent contemplation. How nice it would be to get away from the schedules, the noise, the chaos of life.

The camp director showed us our

rooms. "Oh, and Mass tomorrow is at 7 a.m. in Cashmere." She named a town half-an-hour's drive away. "We thought we'd sleep in," we replied. She shook her head. "Mass is required. And after that, you need to meet with Father George for spiritual direction."

Father George's idea of spiritual direction was a cross between high school guidance counseling and the Inquisition. "What kind of books have you read in the past six months?" he asked. I thought quickly, trying to come up with something he'd approve of, but the only thing that came to mind was Garrison Keillor's *Lake Wobegon Days*. I said I mostly read the Bible.

He turned to vocational matters, asking us what kind of work our

husbands did. Fortunately, they sounded pretty spiritual. Steve was working as a folk choir director in a local church, and Nancy's husband taught religion at a Roman Catholic high school. The priest nodded approvingly. "And do you share in your husbands' work?" We said no, we had work of our own. Without even asking how we spent our time, he advised us to consider how we could be partners with them in their ministries.

He finally dismissed us, encouraging us to call on him if we needed further spiritual guidance.

Back at camp, we discovered we were sharing the facilities with a group of public high school students. That night we went to the chapel to pray. All around we could hear the

sounds of a high school version of hide-and-seek. Suddenly footsteps pounded up the broad curving staircase and into the chapel. They stopped abruptly, aghast at seeing two people kneeling in prayer. "Oh my God!" shrieked a young woman, and we heard a descending clatter of footsteps mixed with embarrassed laughter. We couldn't help laughing, too. The next morning several very repentant students apologized for disturbing us.

The retreat wasn't exactly what we had planned. We hadn't gotten away from the chaos of life. But we'd been able to laugh and sense the Lord's presence, and we went home refreshed and better able to see His hand at work in the chaos of our lives.

## IN CONTEXT

### Back up from Down Under



by Janette Pierce

This past summer I went to Australia—partially to see the country and partially to learn about the Anglican Church there. I did both. Partially. After all, the country is as big as the United States even if fewer people live there than in New York state. The Church, with several million members, is divided into five Provinces and 24 dioceses although one of every four Anglicans lives in the Diocese of Sydney.

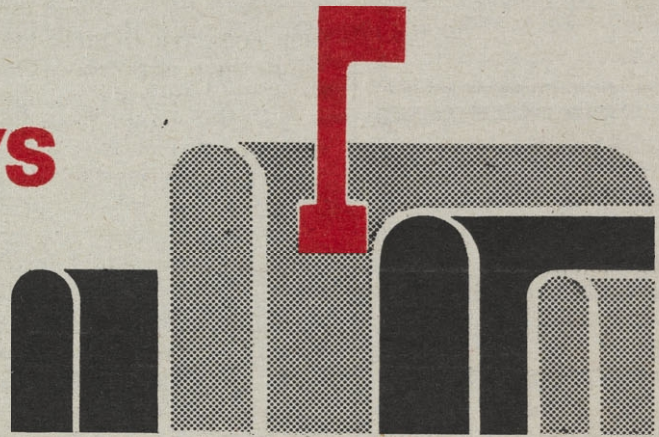
While some conservative evangelical Anglicans (closer to Southern Baptists than most Episcopalians would expect) would separate the Church from the world, in fact both Church and state are dealing with many of the same problems: relationships with the aboriginal people, how to celebrate next year's 200th anniversary of the landing of the first fleet of convicts and soldiers, and the role of women.

Because of the special Synod in August on women's ordination to the priesthood, the "women's issue" loomed large with most churchpeople I met. Perhaps that sensitized me to Australian society's devaluation of women.

What figure comes to your mind when I say "Australia"? An English convict? A "hand" on a vast sheep or cattle station? Crocodile Dundee? Probably. That, by and large, is what comes to the Australian mind, too. A white working class male. "A mate." An American has difficulty appreciating fully the power of "mateship," a strong powerful male bonding growing out of the country's history and its vast and inhospitable heartland. While the mates are out doing the important things, the "sheilas" stay at home, tend house, have babies, and, possibly, go to church. Even today, a powerful part of the Church there feels this is a God-given state of affairs.

In 1968, Australian Archbishop Marcus Loane told Lambeth that female priests would drive men away. Today, the women are the ones who are leaving, finding the Church among the most oppressive institutions in a country that has yet fully to value the female portion of its population.

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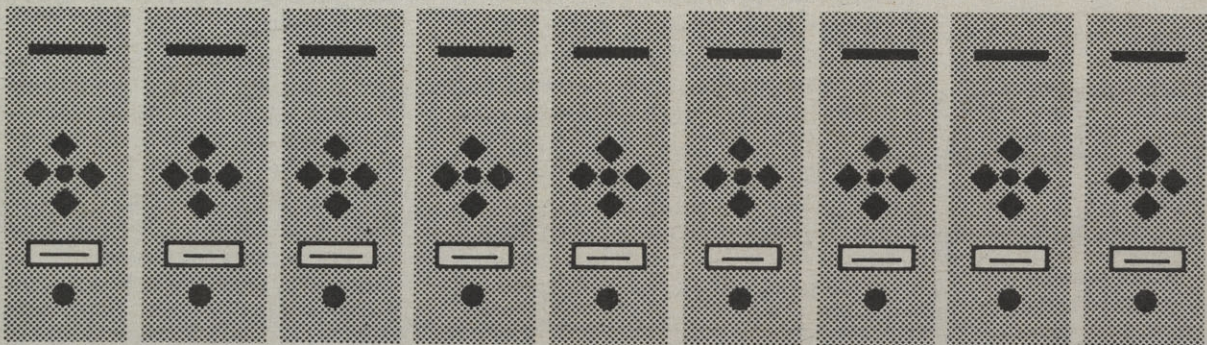
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## MANAGEMENT STYLE: Setting an example from the top

# As part of Browning reorganization plan, laypeople serve in top 815 posts

by Jane Fleming

As chief executive officer at the Episcopal Church Center, 815 Second Avenue in New York City, Presiding Bishop Edmond Browning is taking a serious and realistic look at problems facing people who work for the Church—particularly employment practices—and trying to lead by example. "The only authority I have is in the kind of office I portray," he says.

"From the outset I've tried to make a statement by the employing that I've done since I came in January, 1986." Because he spends 65 percent of his time traveling, he recruited a senior management team that is fully empowered to act for him. Lay professionals hold three of the four senior staff positions. The fourth, executive for mission planning, is currently vacant.

With this senior staff, Browning is putting into place the necessary changes to respond to what he heard from staff members at 815 and other church groups to carry out program imperatives set by the Executive Council. "What I want to say to the Church by my action is that we need to look at laity with professional skills who can serve the national Church and diocesan levels across the board. All the people I've appointed come with exceptionally fine skills."

George McGonigle, senior executive officer, who shares fully in the responsibilities of the Presiding Bishop, is an engineer who was provost of the Episcopal Theological Seminary of the Southwest and a Texas oil company executive before joining the Church Center staff. "I believe I am the first layperson to fill such a role," he says.

Barry Menuz, senior executive for mission operations, interacts directly with the program unit executives: world mission, national mission, Presiding Bishop's Fund for World Relief, communications, education for mission and ministry, and women in mission and ministry—now called the mission operations management team (MOM Team). This approach to management is not just another committee. Menuz says it is intended to afford managers interdisciplinary support for their program responsibilities.

"A mutual trust is building," says Menuz. "We're breaking down unit isolation, competitiveness, programmatic barriers, and areas of non-cooperation. What's coming is a unified, coherent, simplified, effective national program that will respond effectively to the whole Church."

Ellen Cooke, treasurer and executive for mission support, manages the two separate areas of finance and administration which include personnel, financial management, human resources, services, and work environment. "We're working to provide support services and create the necessary structures to deliver them,"



One of the ways you support the people who work for you is to make sure you support their calls to ministry with education and training, says Presiding Bishop Edmond Browning who has appointed three laypeople to top executive positions at the Church Center.

Photos by Joy Schwab

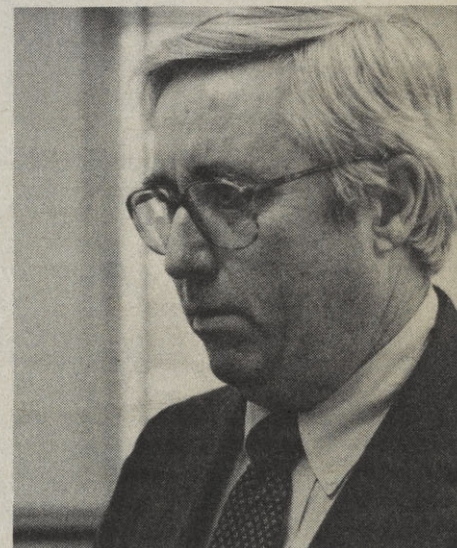
says Cooke. "For the staff to be effective and efficient, we must assure them of equity and good working conditions."

Although Browning finds dioceses hiring more and more lay professionals, he adds that some may do so for the wrong reasons—such as not having to pay as high a salary. Yet Browning says, "I think God takes even our wrong reasons and blesses them to allow us to come to new discoveries about what we should be doing in the first place."

Browning thinks the Church suffers from an insensitivity to management practices in the cases of people not being treated fairly: working without job descriptions, unfair employment practices and benefits. "I think beginning with the PB and the national staff, these are the hard questions that need to be continually asked. I wouldn't begin to think we had it all put in place here yet," Browning says. "Some of the justice issues we are struggling with are such things as equal pay and benefits for women and men, including, for example, days off with pay, vacations, continuing education, maternity/paternity leave. These are the issues we are reassessing."

That keeps Ellen Cooke busy. "Shortly after his installation in 1986, Bishop Browning created a mission support group to review all compensation and benefits and other employment practices and policies. When I came in late November he said to me, 'These are the things I've heard. Let's make changes.'"

The executives began to move forward from a base of good policy work done by previous administrations and rolled out solutions in light of today's needs and competitive employment market practices. They significantly improved salary ranges and made paid leave policies retroactive to January 1, 1987. Salary ranges were adjusted up to the new All Industry Standard. They enhanced bereavement and maternity leaves and added paternity leave. They made changes



Former oil company executive George McGonigle says he thinks he is the first layperson to hold the post of senior executive officer at the Church Center.

in job analysis, position description, and job evaluation procedures so the personnel system might be implemented to full advantage.

They enhanced life insurance, accident and disability benefits, renegotiated health insurance benefits to include full family coverage instead of just single coverage for the employee only, and determined compensation for "interim," "acting," or "temporary" duties involving increased responsibility and work.

Browning firmly believes the way the staff is supported and taken care of is integral to the kind of work they do. One of the things he emphasizes is that they are a family in the building. In caring for this family, Browning says those in leadership positions must take responsibility for defining the values and directions of the organization and recruit people who can provide the quality of leadership and management to get the job done. He also is analyzing the price of change for the existing staff whose former world is rapidly changing. This situation can lead to anxiety about "Where do I fit in?"

Browning says part of the problem



is "we place people in jobs they really shouldn't be in. That's unfortunate. That's the way we take care of people pastorally. I'm not sure placing someone in a job because you have the authority to do so does anybody any good. These are the people who get really uptight when a competent person—lay or clergy—comes in." Browning suggests that leaders/managers must be sensitive to placing people in appropriate jobs so they can feel secure and confident in their work.

"We have anxious people because we're talking about the fact that we all may be working differently than we have in the past. That can be threatening, yet I hope, I believe, and I feel the change we're all confronting is positive. I also think, like the issue of women being ordained is breaking down, the issue of clergy feeling threatened by lay professionals is breaking down."

Menuiez, who has worked at the Episcopal Church Center for 22 years through seven career changes and three Presiding Bishops, sees a shift toward establishing a total ministry model. Clergy and laity are seen in collegial roles which relate not to the type of ordination one has, but to the needs of the whole organization. Authority flows from position responsibilities, not from one's collar style. The fact that five of the eight MOM Team executives are lay professionals is a direct result of Browning's management style.

As the MOM Team makes its way through the transition process of introducing the new while pruning the

old, they have engaged a consultant to help them track their design, process, and progress and to help evaluate how they're working together. Once the changes are in place, specific needs for further staff training will be identified and acted upon.

Affirming a person's call to ministry is an integral part of Browning's theology. "Certainly one of the main ways you support the people you ask to work for you is to give them the kind of skills and ongoing continuing education that's necessary," he says.

"I think we are coming to a deeper understanding of the meaning of our baptisms—that all persons are called to ministry and that's inherent in the gift of baptism," he says. "One of the most exciting things happening within the Church is that people are

looking at a much wider concept of ministry. I think the teaching is taking on a new imperative as well. That has all kinds of ramifications—ramifications about women in ministry, lay ministry, ethnic ministry—within the total life of the Church.

"All of this leads me to a deep theological conviction about the inclusiveness of the body of Christ and, in that inclusiveness, the recognition of gifts and talents regardless of male or female, black or white, ordained or lay. The key thrust in that recognition is the affirmation of all those gifts. So those are two things: inclusiveness and affirmation. I think the whole Church is coming to that understanding."

Browning says he hopes lay professional employment practices, train-

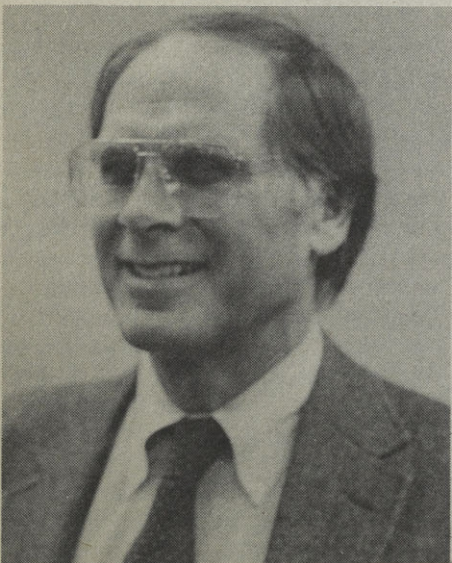
ing and education, and access to the power structures of the Church will eventually come before church governing bodies for examination, evaluation, and direction. They in turn can say these are values that really need to be held up in the life of the Church.

"I think it would have a lot more effect and power. It would then have the authority of the whole Church," says Browning. "One thing I find about the Episcopal Church is we do make pretty good responses. We sometimes need to be hit in the face, but we do have the courage to sit up and listen to worthwhile issues."

**Jane Fleming**, a free-lance writer who now lives in Florida, was former director of development for the Association of Episcopal Colleges at the Episcopal Church Center.



**Treasurer Ellen Cooke's job is to create workplace systems to insure equity and working conditions to support staff members so they can more effectively do their jobs.**



**As head of the MOM Team, Barry Menuiez works on an interdisciplinary management approach. He says "a mutual trust is building."**



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The first home was established in Ellsworth out of the vision of "Father Bob," Robert H. Mize, Jr., whose ministry in Western Kansas brought him in touch with "kids in trouble." Mize, who later became Bishop of Western Kansas, wanted a place where boys could grow up in a wholesome environment filled with love and guidance to bring about positive changes in each life. He opened the Ellsworth facility in 1945, Salina in 1948, and Lake Placid in 1965. A single board of directors whose president is the Rev. Kenneth Yates governs all three.

Families of all social and economic backgrounds, all races, and many faith groups call St. Francis for help. The boys come with troubles that include theft, drug abuse, fighting, and dropping out of school; in some instances they are the victims of child abuse.

The Homes' first response is to counsel with the family and the boy, using a study of his social history. The key element for admission is the institution's ability to treat him, which is determined by a selection committee in consultation with the boy and his family.

At first the Homes offered only custodial care for youths who were referred by families, teachers, counselors, friends, or agencies such as courts. In 1960 the idea of "Therapy in Christ," which had always been the Homes' goal, took on new meaning with the introduction of psychological and psychiatric care.

"When a boy comes to one of the homes, he finds acceptance and he finds love even though he may not be ready to accept either himself," says the Rev. Scott Kirby, a long-time staff member. "From the outset he is made a part of the family here."

Each boy is assigned to a counselor and another boy in order to give him an adult and a peer with whom to relate. He quickly learns the rules and the system as well as the sports and skills he can develop and use—everything from ball games to water skiing and even flying lessons.

After a psychological evaluation, follow-up sessions are held on a regular basis; the boy becomes an active participant in his individual treatment program. The boys open their own bank accounts, go to local schools, and take part in both home and community activities. The boys share chores and duties in the upkeep of the facilities.

The boys work together and correct each other when that is needed. Any one of the youngsters or staff members can call for a general meeting to work out problems, discuss plans, and take actions to correct or improve projects, programs, or relationships, Kirby says.

*Continued on page 22*

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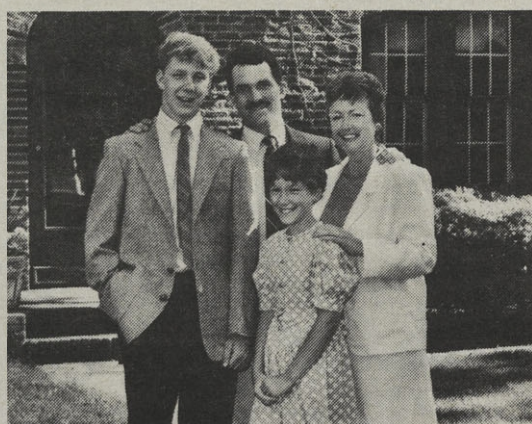
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## PRESS CLIPS

**What does it mean to be saved?** That is not a theological question, but one Philadelphia Inquirer architecture critic Thomas Hine asked about an historic church building sold to commercial developers who had pledged to preserve the building's architectural feel. "Throughout history churches have been the most carefully considered buildings, the most symbolic, the most lavishly decorated. They are not simply boxes of space, but rather places designed to draw the mind away from the mundane. . . . They strive for an expression that is eternal and will, presumably, not need to be changed."

"They are different in kind from most other buildings, which is the source of their power to move us, and different in their problems in becoming something else. . . . What is essential about a church is saved only when it continues to be a church. The only thing that really saves churches is religion, and there is no point in pretending otherwise. The best thing preservationists can possibly do is help churches to deal with the problems of their buildings and continue to use them."

**Private Prisons:** Over 30 states are un-

der orders to reduce prison populations, and a significant number are turning to the private sector as a solution. In recent years two dozen local jails and two minimum security prisons have been transferred to private, for-profit management. Results are uneven. Cost comparisons to state operation vary widely, and many operators have yet to turn significant profits. The subordination of social welfare motives to bottom-line profits raises questions in the minds of many penal specialists, and supporters of privatization respond that the current system's rehabilitation record is spotty at best.

**Moral path to bottom line?** James O'Toole, author of *Vanguard Management: Redesigning the Corporate Future*, thinks only morality, a comprehensive sense of responsibility, can lead companies to their full potential. Inc. reports O'Toole's position that managers need a generous sensitivity to their four most important "stakeholders"—their customers, their employees, their management, and the larger public. Management is a process that depends most of all on "high purpose," O'Toole says. "I'm not preaching ethics. I am preaching a form of integrated management in which business decisions and ethical behavior are congruent. I'm really talking about trying to create a managerial philosophy that is consistent with the best of capitalism and consistent with the very best of the way we see ourselves as individuals."



## Philippine Church moves closer to autonomy

The Philippine Episcopal Church took another step toward autonomy from the Episcopal Church U.S.A. this past summer when a joint U.S. and Philippine committee completed a draft covenant between the two Churches. The Philippine Church will present a resolution to next year's General Convention, asking to sever its institutional ties to the Episcopal Church and become an autonomous Province of the Anglican Communion sometime after Jan. 1, 1989.

The Philippines became a U.S. possession in 1898 after the Spanish-American War and remained in American hands until becoming an independent republic in 1946. In 1901, the Episcopal Church created the Missionary District of the Philippine Islands and elected Charles Henry Brent its first missionary bishop. In 1971, the Episcopal House of Bishops

granted the Philippine request for division into several dioceses—Central, Northern, and Southern Philippines—and the local election of diocesan bishops. A fourth diocese, Northern Luzon, was created in 1986, and a fifth will soon be added.

The Church claims more than 92,000 baptized members with 21,000 considered active communicants. It includes 418 congregations, 129 active and 31 retired clergy, 425 lay workers, and 93 institutions.

The request for division in 1971 expressed the Philippine intention of creating "a National Missionary Church and ultimately an Autonomous Philippine Episcopal Church." In 1982, and again in 1985, General Convention recognized the desire of the Philippine Church to seek autonomy and agreed upon guidelines to

achieve that goal in an orderly manner. In 1985, it approved a three-year trial period in preparation for autonomy.

Since then the Philippine dioceses have worked together to prepare a detailed five-year plan and budget projections for 1988 to 1992. Every area drafted a mission statement and defined its goals, program thrusts, and specific objectives.

The U.S. members of the Joint Covenant Committee are Bishop Lyman C. Ogilby, recently retired Bishop of Pennsylvania who was Missionary Bishop of the Philippines from 1957 to 1967; Bishop Furman Stough of Alabama; and Lyn Johnson of the Province of the Pacific and a member of the United Thank Offering Committee.

The Philippine members are Bishop

Manuel Lumpias of the Central Philippines, who is also Presiding Bishop; Bishop Richard A. Abellon of Northern Luzon; Bishop Narciso Ticobay of the Southern Philippines; Bishop Robert Longid of the Northern Philippines; and Dean Henry W. Kiley of St. Andrew's Seminary, Manila.

Staff and resource people from both countries are helping the committee in its work.

The draft covenant touches on four major areas: the future institutional relationship between the two Churches, the sharing of resources such as provision for clergy pensions, relationships with the Philippine Independent Church, and implementation of the covenant itself.

The Philippine Episcopal Church is also drawing up a constitution and canons and a Philippine Prayer Book.



Bashir ud-Din Siddiqi of Pakistan is the artist for the 1987 Intermedia Christmas card, "The Madonna Rejoices." A Pakistani mother and her child are featured on the blue, red, and green watercolor card, sales of which benefit Intermedia's communication and adult education ministry. Text is: "And you child... will give light to those who sit in darkness." Cards are packaged in sets of 20 and are available for \$11.30 postpaid; a 20 percent discount is available for 10 or more packets. Make checks payable to Intermedia and order from Room 670, 475 Riverside Dr., New York, N.Y. 10115.

## Born-again experiences topic of TV show

The over 25 million Americans who are members of fundamentalist Christian Churches share a conservative ideology that emphasizes family values. They also share a belief in the literal word of God and the conviction that in order to go to heaven, one must be "born again."

*Born Again: Life in a Fundamentalist Baptist Church*, produced by James Ault and Michael Camerini, will air Wednesday, September 23, at 9 p.m. on most Public Broadcasting Service stations. It is a look at an independent Baptist church outside Worcester, Mass. Check local listings for exact times.

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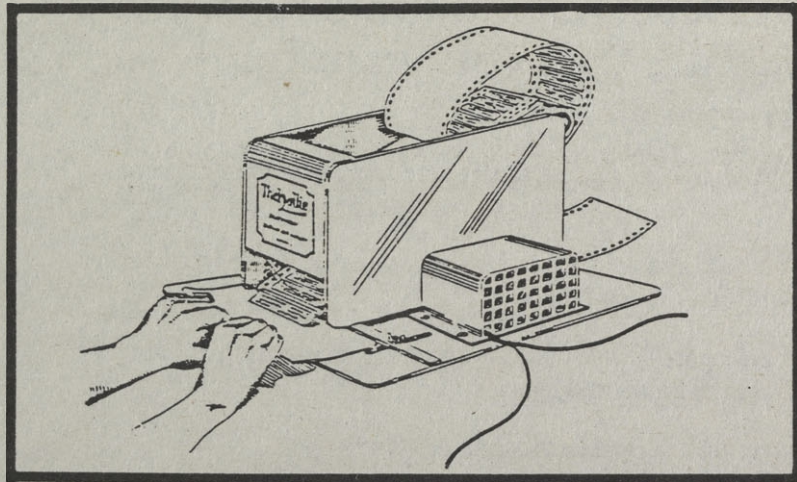
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## A Church of England view

### Deborah Micungwe reveals a problem of consistency

by John King

Not until I met Deborah Micungwe, one of the first three women to be ordained priest in the Anglican Province of Uganda, did I feel the full force of our Anglican troubles over the ordination of women.

Deborah is a young woman from southwestern Uganda who, after four years' training at Bishop Tucker College, was given charge in 1984 of the smallest parish in her diocese by Bishop Festo Kivengere. Her parish has a congregation of 729 adults and 288 children.

Deborah is black, female, and ordained. That is one thing in Africa. Something else in England.

Deborah was visiting England under the auspices of the Church Missionary Society. During her four and a half months here she had visited 14 parishes, talking to house-groups, preaching, making pastoral visits. But she had been warned before setting on her journey that she should not expect to preside at Communion services in the Church of England. "Praise God for other ministries," she commented cheerfully.

Despite her determination to make the best of things, Deborah clearly found it hard to understand how so many in the Church of England could be so hotly opposed to discrimination against blacks in South Africa and at the same time back discrimination against women in the Church of England.

Talking to Deborah in York at a time when the General Synod had just rejected the Women Ordained Abroad Measure, I was reminded of a recent occasion when I had a conversation with another Anglican woman in priest's orders—Dedra Bell from Newark, N.J.—who was spending a short time on the staff of Lincoln Cathedral. During her time in the Province of Canterbury she was not, of course, expected to preside at the Eucharist.

On the same occasion I spoke with a Church of England deaconess, Daphne King, who has charge of two parishes on the east coast. Daphne chairs parish council meetings and



Deborah Micungwe

organizes church events but has to call in male help for presidency at services of the Holy Communion.

In short, we are living with curious anomalies in the Church of England, and we have been made to think of possibilities such as a split in the Established Church.

The General Synod withdrew from the brink and consigned the problems to the bishops. That bought time. But suddenly the Church of England has been made to face the fact that it cannot go on automatically as the historic Church of the English people, come what may.

The dilemma is clearly apparent at the parish level. Some deaconesses are embarrassingly well qualified. Not far from me is a rector who has a science degree; his deaconess wife has a degree in modern languages and another in theological studies.

Sixty miles from me is the largest theological college in the Church of England—St. John's, Nottingham. It has women on its staff preparing male and female students for ministry. Before long most of our deaconesses will be deacons, but matters will not rest there.

We in the Church of England, like you in ECUSA and the Continuing Churches, are perceiving the immensity of the issues before us. Whatever our views, we have to keep talking to each other. And we have to recognize that the dilemma is not confined to England and North America. In other parts of the Anglican Communion it takes on overtones we cannot afford to ignore.

John King, a priest, was formerly editor of the *Church of England Newspaper* and now teaches religious studies in the Diocese of Lincoln in England.

## Radio-TV Foundation seeks field reps

As part of its effort to encourage wider use of video and audio materials in all parts of the Episcopal Church, the Episcopal Radio-TV Foundation is seeking qualified people as field sales representatives who would be paid on a commission basis.

For information, contact the Rev. Louis Schueddig, Episcopal Radio-TV Foundation, 3379 Peachtree Rd., NE, Atlanta, Ga. 30326, or phone (404) 233-5419.

## Retirement planning aid

"Planning for the Future: Your Social Security Benefits" is a pamphlet that answers the most commonly asked questions about Social Security work requirements, taxes, eligibility, how to compute benefits, and Medi-

care. Individual copies are available free from the American Institute of Certified Public Accountants Order Department, Box 1003, New York, N.Y. 10108-1003. It is also available in bulk at \$6 per 100 from the same address.

## ECW resource available

The Episcopal Church Women (ECW) offers "Who We Are—What We Are," a brief historical outline of the evolution of the ECW from the Women's Auxiliary in 1871 to its present form adopted in 1985. The brochures, which also include the ECW purpose, structure, hymn, and prayer, are available for \$15 per 100 copies. To order, make check payable to "Domestic and Foreign Missionary Society" and mail to Marjorie A. Burke, 120 Simonds Rd., Lexington, Mass. 02173.



# In England, Monica Furlong forms St. Hilda Community for women

by Christopher Martin

"It's no use. We can't play games with the Church of England any longer." Monica Furlong, past moderator of the Movement for the Ordination of Women (MOW), explains the creation of the Community of St. Hilda which came together at Easter to de-sex Christian worship.

In England, canon law still prohibits ordained women from presiding at the Eucharist. Only last summer the Church of England's General Synod confirmed its ban on female priests from other Provinces, and a great fuss occurred a few months later when an American woman presided at just such a celebration in the chapel of Church House, London.

Meanwhile Furlong and her companions had had enough of ecclesiastical politicking. Some 60 of them first came together at the invitation of the Anglican chaplain of Queen Mary's College, part of the University of London. The Suffragan Bishop of Stepney, radical James Thompson, following the strict policy of his diocese, Bishop Graham Leonard of London, forbade a celebration of Holy Communion in the college's chapel. Instead, the threescore rebels held their service in an adjoining room. The doors were open into the chapel, and, says Furlong, it was like looking into the empty tomb.

Since then the group has been meeting every Sunday evening. Members aren't all Anglicans; Roman Catholic priests come, as do Free Church ministers of both sexes and a predominance of laypeople.

"It is ridiculous," Furlong says, "that any of the Free Church women ministers could legally lead our eucharistic worship but not the Anglicans." So far, visiting women have presided three times, but the group's main preoccupation is to evolve a liturgy that gives equal honor to maleness and femaleness.

The group chose the name of St. Hilda because the great seventh-century Abbess of Whitby is England's earliest outstanding

female saint. At Whitby, on the Yorkshire coast in northeastern England, in 668 Abbess Hilda hosted the synod that reconciled Celtic and Roman Christianity. She thus stands for women's place in the councils of the Church.

St. Hilda's present-day successors in Whitby took unkindly to the use of her name. In a letter to *The Church Times* dated May 8, seven signatories, who carry Whitby in their titles, fulminated against the rebels: "To use her name to promote acts of doubtful legality, and we must say wisdom, is not to be true to her life and witness."

In her reply published a week later, Furlong was unabashed. She argued patiently that St. Hilda was not just Whitby's property and that her name readily lent itself to this new venture.

How does Furlong see things developing? She claims no clear picture. What continues to appall her is the way the male-dominated organizations of the Church of England dodge taking women's arguments seriously. She cites debates at the most recent Church of England Synod in February when, she says, too many men treated the plea for female priests lightly. She says they were saying, "We have to humor them somehow, ducky."

Author of numerous books, including her big biography of Thomas Merton, Furlong has turned to writing children's novels. Her latest is set in seventh-century Britain and is the story of an orphan girl befriended by a witch. Despite her restrictive Christian upbringing, the child learns to respond to the witch's genuine warmth of affection and, thanks to the hallucinogenic effects of thorn-apple, enjoys the sensation of flying.

"It is marvelously liberating writing for children," says Furlong. "For them you can be plain and simple."

And hopeful?

"Yes, and hopeful."

Christopher Martin lives in England and often writes for *The Episcopalian*.

## Australian Anglicans reject female priests

by Janette Pierce

By the slim margin of five clerical votes, the 211 members of the General Synod of the Anglican Church of Australia defeated a "special bill" to permit women's ordination to the priesthood. The legislation required a two-thirds approval by diocesan bishops, clergy (including other bishops), and laity. The results of the secret ballot were: laity (62 votes required) 62 for, 30 against; bishops (15 votes required) 17 for, 6 against; and clergy (65 votes required) 60 for, 36 against.

The Synod, held in August at St. Andrew's Cathedral, Sydney, had been specially called to act on legislation for women's ordination to the priesthood after a narrow loss at the regular Synod in 1985 that approved women deacons.

In his opening remarks, Australia's Primate, Archbishop John Grindrod of Brisbane, reminded Synod mem-

bers that the matter of women's ministry had been before the Church since 1969. He also set the debate in the context of the whole Anglican Communion. He called Australia's Church, with its strong diocesan decision-making policies, "a land-locked version of the Anglican Communion" and hoped "the way we proceed may well be of value to the communion as a whole," a communion, he said, which is "perhaps becoming a model of relationship" for the wider Church.

The final vote was preceded by two days of debate not only on the ordination question, but on "conscience clauses" proposed in the report of a committee of bishops, priests, and laymen. Among the proposals were provisos that parishes must vote to approve ordination in principle before a female priest could be assigned, a further parochial vote before a woman could be "licensed to administer word or sacrament," and help

Continued on page 12

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## Bishops wheel into windy city

by Janette Pierce

When some 140 Episcopal bishops gather September 25 to October 1 at the Pheasant Run resort west of Chicago, they will look both backward—celebrating the centennial of the Chicago-Lambeth Quadrilateral in the same church where their predecessors first adopted it—and forward to the General Convention and the Lambeth Conference in 1988.

The meeting begins with an opening service and reception which, in addition to the bishops and their wives, will include Episcopal ecumenists and ecumenical guests who will be ending a two-day conference. The ecumenical gathering will consider papers by seminary professors Robert Wright on the Quadrilateral and James Griffiss on "Authority, Ambiguity, and the Anglican Communion" as well as one by the Episcopal Church's ecumenical officer, the Rev. William Norgren, on strategies for ecumenism. The 12 ecumenical participants will form panels to respond to the papers.

The day will end with a dinner honoring the bishops elected since last year's meeting.

On Saturday, the group attending the ecumenical meeting will join the bishops at St. James' Cathedral in Chicago for the 11 a.m. service marking the Quadrilateral's centenary. Following the service, a reception, and luncheon, the bishops will return to Pheasant Run where Presiding Bishop Edmond Browning will open the first business session and make his annual report.

On Sunday, the Rev. Martin Marty, Lutheran writer and speaker, will preach at the 8 a.m. Eucharist. Most of the day will be spent considering the agenda of the Lambeth Conference. In the morning, Bishop Mark Dyer of Bethlehem will present the Dogmatic and Pastoral concerns which the worldwide gathering of



Anglican bishops is expected to address next year. In the afternoon, Anglican Bishop David Evans of Peru and Bolivia will present the Lambeth section on Christianity and the Social Order. At dinner, the Rev. Samuel Van Culin, an Episcopal priest who is Secretary General of the Anglican Consultative Council's office in London, will speak on "Looking Ahead to Lambeth."

Beginning Monday, the morning's agenda includes a 7:15 a.m. Eucharist, 9:00 a.m. Morning Prayer, meditation, and then a work session. Theologian Marianne Micks of Virginia Theological Seminary was scheduled to give the daily meditations but has been forced to withdraw because of illness.

The Lambeth discussions will continue Monday with a presentation in the morning by Canadian Primate Michael Peers on Ecumenical Relations. In the afternoon, Bishop Edward Jones of Indianapolis, as chairman, will present the report of the Committee on Women in the Episcopate, to which the bishops will have time to respond, and the Urban Bishops Coalition will present a report. A legislative session is scheduled at 4:45 p.m. When the bishops meet between General Conventions, their legislative power is restricted to matters of their own House and is not binding on the whole Church.

On Tuesday, the bishops will consider Ministry and Mission.

### Australian Anglicans

*Continued from page 11*

for male priests opposed to ordained women to move to another diocese.

While the conscience amendments had the support of those opposed to female priests, they were condemned by others. Archbishop David Penman of Melbourne called them "legislated sexism." The amendments lost by voice vote but were attached to the ordination legislation as "a schedule" which suggests rather than mandates.

The General Synod agreed to handle the priesting of women as a special bill. Under the polity of the Australian Church, legislation can take the form of a "general bill" or "a special bill." General bills require a three-fourths majority and can take effect immediately. A special bill requires only a two-thirds majority. Then, as a "provisional canon," it must be voted on by each diocesan synod and, if not unanimously ap-

proved, returns to a subsequent General Synod. After passage, it still cannot go into effect in any diocese unless the synod of that diocese adopts it. Even then a diocesan bishop can stop it. Sydney's Archbishop Donald Robinson vetoed his synod's approval of the national canon permitting ordination of women to the diaconate.

During the ordination debate evangelical speakers argued that the New Testament model of ministry is based on the husband and wife relationship and that the "headship of man" makes inappropriate a woman's having priestly parochial authority. Proponents spoke of continuing revelation, the affirmation of women's ministries in other parts of the world, and pleaded for "liberty in community."

A stunned silence greeted announcement of the vote. Then a woman cried out from the visitors' gallery, "We pay the price for your unity."

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#### *Delivery of Health Care to the Poor and Aged in New York*

It often happens that major programs, undertaken with the best intentions, become totally ineffective. Medicare/Medicaid almost became such a failure.

Government agencies were not able to handle the massive flows of paperwork. Boycotts broke out among providers. Some participating pharmacies came close to bankruptcy as they waited months for reimbursement. Loan sharks moved in to exploit the situation. As the crisis worsened, health care for the poor and aged of New York City sank to levels far below the care they had received before Medicare/Medicaid.

ASTRO partners were able to bring expert management capabilities to this situation. ASTRO advisors cut through the red tape, provided claims processing at an affordable price to participating pharmacies, and broke the loan shark syndicates.

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## HAVE YOU HEARD . . .

### Word supply dries up; alas, alack is taken, too

Ten years ago trademark experts estimated that the supply of untrademarked words would last well into the 22nd century. They didn't reckon with the computer revolution. Now all the words in the English language are trademarked, reports Tom Weishaar in his newsletter, "Open-Apple." Computer products from Apple to Zenith account for more than 90 percent of all trademarks issued during the last five years. If you buy a piece of software named Alack, understand that it was not the software manufacturer's first choice—it was the last choice, the last English word to be trademarked.

### Responses

Last summer Robert Munro, a member of Holy Spirit in Missoula, Mont., had a good idea. So he wrote Archbishop Desmond Tutu and South Africa's President Pieter W. Botha suggesting the Archbishop invite the head of state to a church service. Munro thought the image of the President receiving Communion from the primate might help relieve tensions in South Africa. Munro also envisioned "invisible consequences." After all, "when two or three are gathered in my name. . . ." Botha's private secretary acknowledged receipt of the letter and sent "kind regards." Tutu wrote, "It is good to know of your support and concern which is shared by very many Christians in all parts of the world. I hope that you will continue to pray for all of us in South Africa as we will for you. . . . We must remember that [President Botha] too is our brother, and we must keep him constantly in our prayers. God bless you."

### Askings

The late comedian Jackie Gleason once remarked that televangelists constantly tell people to pray God will meet their needs, including money. Why don't they pray to God for money, he asked, instead of asking their viewers for it?

### A Pocketful of Priests

The sad news of the death of Catherine

Sherman May, 80, one-time missionary teacher in China as well as a Christian educator, also brought to light some astounding information about the career choices made by the male members of her extended family. May was the daughter of missionaries to China where her father, the Rev. Arthur Sherman, was president of Central China University; he was also the first executive secretary of the Forward Movement. Her husband, O. Worth May, was for 18 years before his retirement rector of Trinity Church, Covington, Ky. Her brothers are the Rev. Bartine Sherman of Charlotte, N.C., and the Rev. Arthur Sherman of Lancaster, Pa. Her late brother-in-law was Bishop Gilbert Baker of Hong Kong. Her son-in-law is the Rev. James Maxwell of Ferndale, Mich., and her nephew is the Rev. Levering Sherman of Chapel Hill, N.C. Not to be outdone by the men of the family, her stepmother, Margaret M. Sherman, was for many years executive secretary of the Women's Auxiliary (later the Division of Women's Work) of the Episcopal Church.

### Worth Noting

**Jennifer Albritton**, parishioner at St. Mary's, Tampa, Fla., was named Hillsborough County Teacher of the Year □ Bishop **William Swing** of California joined the board of the American Foundation for AIDS Research chaired by actress **Elizabeth Taylor** □ Brother **John Ryan** was named brother-in-charge of the Seattle community of the Company of the Paraclete, whose headquarters are at Trinity Church, Seattle, Wash. □ Bishop **Leo Frade** of Honduras has appointed **John** and **Iris Elledge** founding directors of Our Little Roses, an orphanage for abandoned and abused girls in San Pedro Sula □ Newest participants in the Episcopal Church Foundation's fellowship program are doctoral studies candidates **Andrew K. M. Adam**, Pittsburgh; **William Fraatz**, Minnesota; **Leander S. Harding**, Massachusetts; **Jane Anderson Morse**, Virginia; **Stephen Pogoloff**, New York; and **Jennifer H. Stiefel**, Colorado.

The Rev. **John Guest**, rector of St. Stephen's Church, Sewickley, Pa., is a new member of the board of directors of Eastern College and Eastern Baptist Theological Seminary in the Philadelphia area □ In October, Presiding Bishop **Edmond Browning** will present the two 1987 Blandy Lectures at the Episcopal



**Representatives from 28 Provinces of the Anglican Communion met at Wilson Carlile College, Blackheath, England, to continue planning for next year's Lambeth Conference of Anglican bishops in Canterbury, England, July 16 to August 7. Five Episcopalians participated in the meeting: Bishop Mark Dyer of Bethlehem, a member of the section on Dogmatic and Pastoral Concerns; Bishop James Ottley of Panama, a member of the overall Lambeth Planning Committee and the section on Mission and Ministry; Dean Fred-**

**erick Borsch, theological consultant to the Planning Committee; the Rev. Charles Cesaretti, secretary to the section on Christianity and the Social Order; and the Rev. Samuel Van Culin, Secretary General of the Anglican Consultative Council which provides staff for the Lambeth meeting. Van Culin said Lambeth's present schedule allows time for the bishops to pray, worship, study, consult, and debate together as well as time to get to know one another and exchange personal experiences.**

**Theological Seminary of the Southwest in Austin, Texas □ Ronald Barlow, president of Morehouse-Barlow, the Episcopal Church's "unofficial" publishing house since 1884, recently resigned from the company to pursue other interests □ Episcopal laywoman Laraine Dennstadt of Baltimore, Md., who was both national secretary for the Daugh-**

**ters of the King and coordinator of the Council for Women's Ministries' meetings, died in August □ This month, the Rev. John Booty will inaugurate a memorial lectureship established at General Theological Seminary to honor the late Powel Mills Dawley, professor of ecclesiastical history, who served on the faculty for 26 years.**

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# Liturgical Commission approves inclusive texts for regional testing

The Standing Liturgical Commission (SLC), meeting in New York City the last week of June, approved draft liturgical texts prepared by its Committee on Inclusive Language Liturgy. The texts are now being distributed to parish and seminary evaluation centers for a four-week review period.

The committee's report was in response to a 1985 General Convention resolution asking the SLC to "prepare alternative inclusive language liturgies for the regular services of the Church." In presenting the report, SLC member Lloyd S. Casson said committee members were offering "liturgical texts of the highest quality, faithful to the beauty and depth of our Anglican spirituality. We believe the Church's worship will be greatly enhanced with the acceptance of these texts."

The committee worked in four groups on adaptations to the Daily Offices, Rite II; adaptations to the Holy Eucharist, Rite II; creation of wholly new eucharistic prayers; and development of educational, explanatory, and introductory materials to accompany the texts.

Sister Jean Campbell, OSH, convener of the Daily Office, Rite II team, reported that its members had modified masculine terms and pronouns in many but not all of the drafts. The metaphors "Father" and "Lord" as expressions of biblical faith are not omitted, but balanced by a broader usage of additional biblical metaphor. For example, the addition of two new canticles for Morning Prayer from the Wisdom tradition (Ecclesiasticus 51:13-22 and Wisdom 10:15-19, 20b-21) introduce biblical feminine imagery for God.

The Rev. Patricia Wilson-Kastner, professor of preaching at General Theological Seminary, reported for the writing team which reviewed the Holy Eucharist, Rite II. Saying the "language about people used in Rite II is exemplary," the team addressed language that identified people with their condition. For example, in Prayers of the People, Form I, they changed prayers for "the poor, the sick," etc., to "for those who suffer from any sickness of body, mind, or spirit, . . . for those who suffer from poverty and oppression, unemployment and destitution; for those who are imprisoned, held captive or hostage." The last phrase of this petition expands the present *Book of Common Prayer* petition in consideration of the alarming crisis of hostage-taking during the past decade.

The subcommittee chaired by the Rev. Robert Brooks studied Scripture and found literally hundreds of images and metaphors for God. From them, two were chosen for the creation of liturgical texts. One centers on the biblical metaphor of God's image in which all of humanity is created. The eucharistic prayer reads, in part, "You gave the world into our care that we might be your faithful stewards and reflect your bountiful grace. Through Abraham and Sarah you blessed us with a holy heritage.

You delivered us from slavery, prepared us in the wilderness, and raised up prophets that we might realize the fullness of your promise."

God as Nurturer, the second alternative text, draws on biblical images from Genesis 1, Isaiah 42 and 29, Wisdom, Romans, and Matthew. A suggested collect reads, "O God, our creator, fountain and source of light and love and life: Be near to us and embrace us, teach us to walk in your ways and your truth, and lead us into a new creation."

The Rev. Joseph Russell, head of the Education Task Force, the fourth working group, outlined aspects of the process designed to evaluate the texts the SLC approved at this meeting. Task force members are developing training for parish leaders at the parish and seminary evaluation centers, an education packet, and a network of diocesan contact people to keep each diocese up-to-date as the Church moves toward General Convention.

In consultation with bishops who are Province presidents, two parishes in each of the eight contiguous Provinces were selected as evaluation centers to worship with these liturgies during a four-week period this fall. Seminaries, which have a daily pattern of worship, will use the texts for a slightly shorter period of time. "These centers are not unlike the reader-consultants used in the recent hymnal revision process," said Bishop Vincent K. Pettit, SLC chairman. "They aren't involved in writing or rewriting, but in worshipping with and responding to the texts for a carefully supervised, limited period of time. Therefore, the SLC earnestly requests that during the evaluation period, these centers remain places for regular parish worship and not visiting sites for the curious. This crucial part of the process will not work effectively any other way."

A study guide and education packet developed by the Education Task Force is available from the Rev. Sarah Motley, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

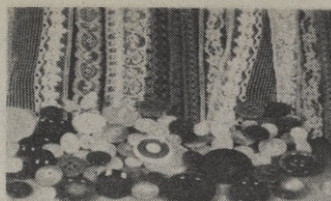
This information is taken from a press release distributed by the Standing Liturgical Commission.

## Bishops' secretaries schedule spring event

BEST (Bishops' Executive Secretaries Together) is the name of an event scheduled for Mar. 2-5, 1988, in San Francisco, Calif.

Initiated by Marlene Elacqua, secretary to Bishop David Ball of Albany, the conference will include speakers and workshops. Bishops have been asked to make a one-time contribution to the treasury to fund conference start-up costs, encourage their secretaries to attend, and to make it possible for them to attend by providing travel money.

For more information, contact Sheila Lange, Diocese of Central New York, 310 Montgomery St., Syracuse, N.Y. 13203. Phone: (315) 474-6596.



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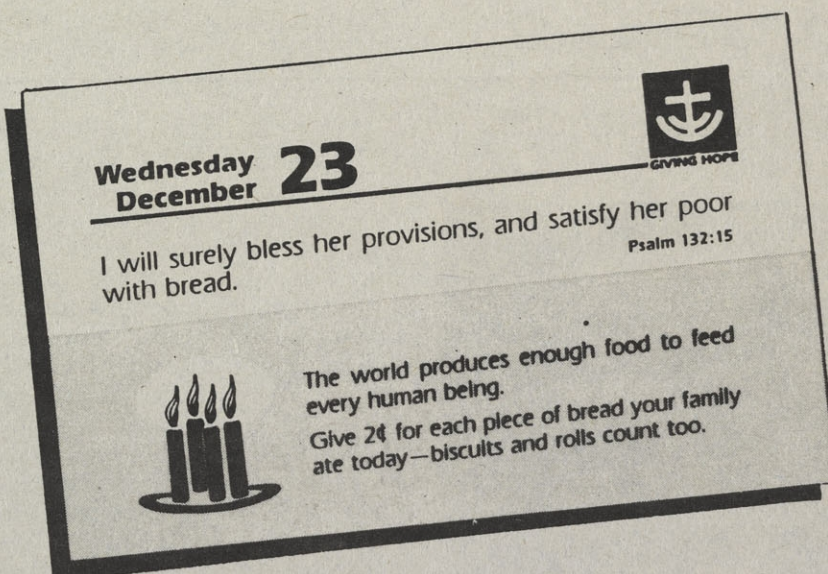
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# Living wills need good communication, updating, experts say

by Willmar Thorkelson

As they grow old, people need to give directives about the extent of medical treatment they want in case of adverse situations, a nurse, doctor, lawyer, and chaplain told a church-sponsored conference on hard choices associated with the ethics and economics of aging.

"Living wills" are one way to indicate circumstances under which people want treatment continued or withdrawn, but such documents should not replace ongoing communication with their doctors and kin because people may want to change their minds about their designated treatment.

No Christian should consider euthanasia or assisting someone else to terminate his or her life because that is killing and a violation of God's law, said Dr. David Skelton, a Canadian Anglican priest who is also a physician specializing in geriatrics.

Skelton said some 12,000 Americans reach age 65 each day while only about 3,000 people that age die each day. With this growing number of aged in the population comes "the problem of trying to decide who will and who will not receive health care," he said.

Despite rationing in the health care delivery system caused by professionals' fear of litigation and the patient's fear of financial reversal, "our final reference point must be God's will for us," Skelton said. "We

should never forget our basic fundamental citizenship is actually in the Kingdom of God, and its laws are actually our ultimate reference point."

Health is wholeness of life, Skelton said, and healing restores wholeness. Spirituality is a major component of that restoration. He said he does not believe God sends sicknesses and added that "positive benefits [can] arise from negative experiences."

"God always answers prayer. He may not always answer in the way we would like to have it answered. One thing we can be sure is that it is an answer in God's best time and to our greatest good. If we don't believe that, there is something wrong with our faith."

Advance directives should be clear but not so limiting that they leave no room for interpretations, said Marian Brunette, a nurse who co-chairs a Minneapolis hospital's biomedical ethics committee. Communication with family members or other proxy decision-makers and their physicians is important, she said, so interpretation can be made in specific clinical situations.

Dr. Patrick Irvine, who directs a geriatric medicine program, affirmed that view, saying a living will is only as good as the understanding behind it. He also warned that the elderly are often vulnerable, and younger health care professionals may have a bias against them. "There is a tendency to say they are old and they would not

want to be resuscitated."

He said many older people's only reference for technology is the Karen Quinlan case. "They don't appreciate that you can put them on a machine and treat them."

Hospital chaplain Harris Sonnenberg said another problem with living wills is doctors and hospitals don't like to ask patients for advance directives because "the patients think you are not going to treat them very well or there is no hope."

Perhaps the "greatest sacrament we can give people who are sick or dying is our presence," Sonnenberg said, "listening to what they say and

what they feel and reminding ourselves that God answers all prayers. Even His 'No' is an answer."

In a question-and-answer period someone asked if today's physicians aren't too busy with "all sorts of things" to take time to talk about advance directives.

"If your doctor is too busy, he or she shouldn't be your doctor," Irvine said. "These are matters that concern fundamental aspects of life and death. They are matters that need time for discussion. There should be no compromise."

Willmar Thorkelson is a Minnesota-based journalist.

## Charismatics, pentecostals 17.5 percent worldwide

Several reports given at the Congress on the Holy Spirit and World Evangelization held in New Orleans, La., in July presented a statistical picture of the spread of the charismatic movement in the Church.

Some 256 million churchpeople nationwide—17.5 percent—consider themselves pentecostal or charismatic. Of these, an estimated 350,000 are Episcopalians.

"When I started adding up the data, I thought the figures couldn't be right," said the Rev. David Barrett, a statistician and Anglican researcher based in Kenya, in reporting data on the pentecostal and charismatic movement. Barrett said this group has increased fivefold in the last decade while the number of Christians has not increased significantly. The movement's growth comes from conversion of those already calling themselves Christians.

"It's getting very difficult today to find any Christian body that's not sympathetic or supportive of this renewal although there still are a number of die-hard fundamentalist groups who regard pentecostals and charismatics as an apostasy," said Barrett. The movement is popular in part because it is seen as an alternative to "communism, secularism, and materialism."

In discussing the more than 1 billion people in the world who are unevangelized, Dr. Kevin Ranaghan, a member of the North American Renewal Service Committee which sponsored the Congress, said the global evangelization movement will have to proceed with great care. "Those of us who are North Americans are aware that we need to move with humility and sometimes with

repentance. We don't see ourselves as white knights" in evangelizing the rest of the world.

Asked if the movement will modify its theological positions in face of challenges from some church critics, Congress sponsors said the theology of the movement is the same as that upon which first-century Christian churches were founded. "Charisms [gifts of the Holy Spirit] build up the body of Christ," said William J. Beatty, Renewal Service Committee vice-chairman.

## He came on a cow

A Pentecostal pastor from Kenya sold his cow to help pay for his trip to attend the Congress on the Holy Spirit in New Orleans, La., in July. The Rev. Simon Ngugi of Mungaria, the father of 13 children, had never been out of Nigeria, never been on a plane. "I came because I wanted to be blessed by my brothers," he said. And blessed he was.

Ngugi's 300-member congregation helped fund his trip, and Congress organizers provided housing and other expenses in New Orleans. Moved by his story, Congress participants collected money to help him replace his cow. The Presbyterian group donated \$700.

Ngugi said he hopes to carry the unity he experienced in New Orleans back to Kenya where he will try to improve cooperation between pentecostals and members of the mainline Churches. —Ralph Rath

## Duvall headlines radio series



Bishop Charles F. Duvall of Central Gulf Coast will be this year's speaker on the *Episcopal Series of the Protestant Hour*, a series of twelve radio programs which begins October 4. Produced by the Episcopal Radio-TV Foundation, the programs are carried on more than 400 radio stations in the U.S. and on the Armed Forces Network.

This year's series, based on the Psalms, is entitled "Love Songs and Blues of the Soul." Music features the choirs of St. Paul's Episcopal Church, Mobile, Ala., and Christ Church, Pensacola, Fla. Check local stations for dates and times.

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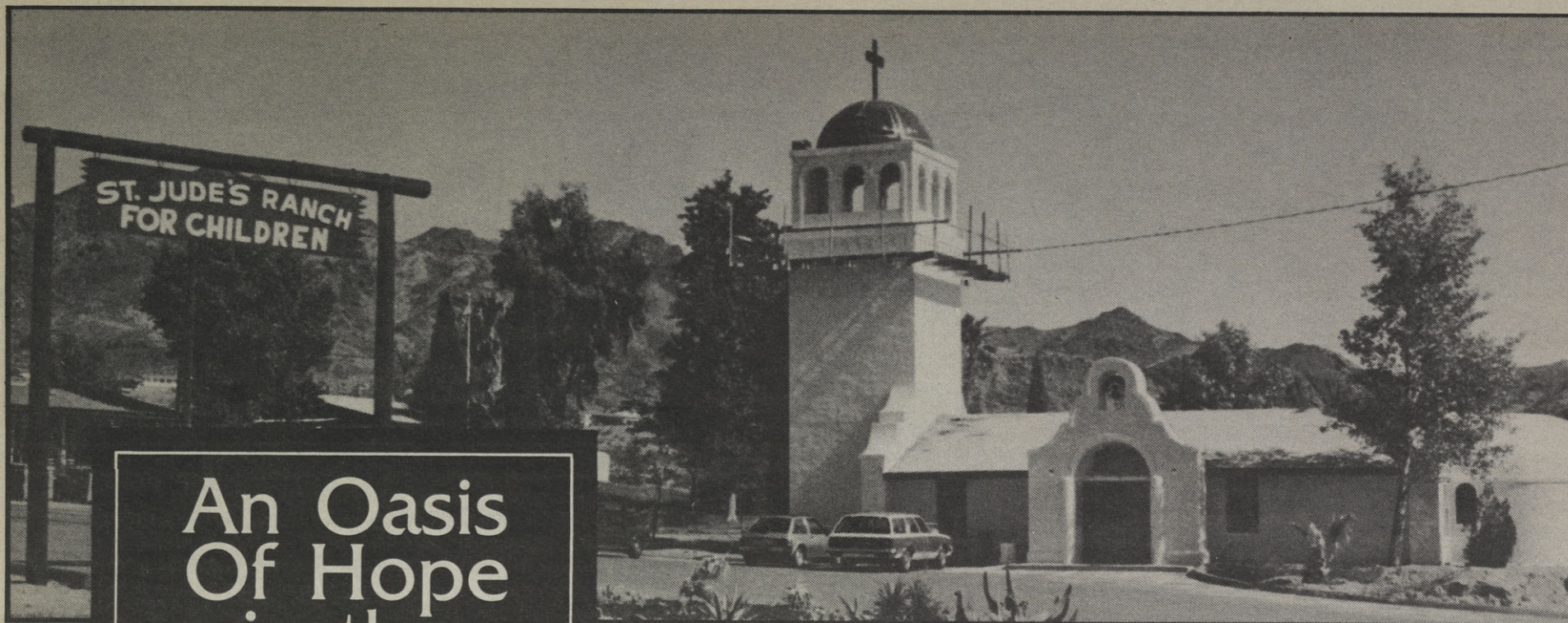
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## St. Jude's Ranch for Children

By the Rev. Wolfgang E. Krismanits

The daily diet of news is unnecessarily dismal because good works are not frequently enough considered newsworthy. Yet there is a place where "good" news is produced continuously. On a stony bluff in the Mojave Desert, just over the glare of Las Vegas, an Episcopal Church-related facility, St. Jude's Ranch for Children, shines as a beacon for girls and boys whose lives have been all but

shattered. It is a home — often the first real home — for abused, neglected and abandoned children.

The sufferings that bring children here are indescribable — they simply defy words. The physical damage with which they are inflicted is quite tragic, yet an even greater challenge is repairing the psychological devastation. When physical injuries have healed, there often remains broken spirits in children who cringe beneath the gentlest touch. For instance, one cannot begin to imagine the wounds festering inside the 9 year old who, after sharing his own tragic story, said, "But you know, I'm lucky, Father Ward. I used to have a little brother, and when he was six weeks old my father smeared him all over the kitchen wall and he's dead now."

An abused child is apt to have a horrid self-image and no self-confidence. Children are all-too-ready to feel guilt, and often are oppressed by a vague sense that they must somehow have deserved what befell them. During the most formative years of these children's lives they have been told, verbally and violently, that they are worthless. Father Ward and his dedicated staff tell them otherwise.

Director of this "oasis of hope" for 18 years, Father Herbert A. Ward is an Episcopal priest who left a splendid job as a parish priest and headmaster of a fine school in New Orleans to manage a struggling institution named for the patron saint of lost causes. Here, he and his aides shepherd the children ages 6-18 through adolescence and into the world.

For four years Father Ward was, from his own modest salary, the largest donor to St. Jude's. Asked why he left a region, city and job he enjoyed to come here for what was a precarious undertaking, Father Ward answers with a directness that neither invites nor permits further inquiry. He says he was called by the trustees to see St. Jude's and, when he saw it, he was called by a higher authority to serve it. "It is," he says, with St. Paul, "a fearful thing to fall into the hands of the living GOD."

In 21 years St. Jude's has served nearly 400 girls and boys. Currently 38 children are being cared for, while immediate hopes are to build four more family-style cottages, increasing its capacity to 64. These are small numbers; the Ranch is a small sponge in what is nationally a sea of problems involving child abuse. But when an institution's task is to administer intensive care to small souls, small is not just beautiful it is efficient, even essential.

For more information write to: St. Jude's Ranch, P.O. Box 985-E, Boulder City, NV 89005. Ask for ways in which you can help. The life of a little child depends on it.

The children at St. Jude's earn extra pocket money by recycling religious Christmas cards with glue, and paste, and scissors and determination. Discarded Christmas scenes literally transformed into lovely new cards can now be yours. Available in packages of 10 with envelopes, the message inside each card reads, "May the peace and joy of Christmas be yours now and throughout the year." On the back another special message greets your loved one: "Your friend who made a generous donation to the children at St. Jude's in exchange for this card is sending you a special gift this Christmas:

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# The nun and the author: Writing soulmates

by Peter Crescenti

Not only was Sister Mary Veronica Amison, CHS, the only nun among the more than 2,600 who graduated from the C. W. Post Campus of Long Island University this past spring, but she was probably the only student who believes God ordained the subject of her master's thesis and arranged the circumstances by which she was to write it.

For her master's degree thesis, the Episcopal nun studied the early life and juvenile fiction of Madeleine L'Engle. And neither having to push a shopping cart filled with L'Engle's books around the campus in the middle of winter nor the fact that she had to commute an hour's drive from the Community of the Holy Spirit for the two semesters she attended campus classes deterred her. A teacher turned school librarian, Sister Mary Veronica persisted toward two goals: to become a state-of-the-art librarian who knows as much about VCR's and computers as about card catalogs and to do a solid piece of scholarship on L'Engle, the Newberry award-winning author.

The nun admits the hand of God was not always evident as she huddled over a computer terminal in the campus library or sat in bumper-to-bumper traffic on the Long Island Expressway, but she says simply, "It was God's call. I believe He wanted me to write on Madeleine, and it is obvious to me because of the way the pieces fit together so easily."



Sister Mary Veronica on graduation day, above, and with students Emmett Tray and Melia Gagne.

The lives of the nun and the author intersected 20 years ago when Sister Mary Veronica studied creative writing with L'Engle, a member of the Community's confraternity. After that the two met frequently when L'Engle visited the sisters or conducted writing classes at the Community's schools in Manhattan and Brewster, N.Y. In 1980 L'Engle asked Sister Mary Veronica to read to her fifth grade class from the galleys of *The Ring of Endless Light*.

L'Engle says the nun's intense devotion to teaching, to her students, and to literature led L'Engle to share a work in progress. "Whatever she approaches she does with great depth, passion, and warmth," L'Engle says of Sister Mary Veronica. "When she's teaching, she gets ex-



Photo by John P. McCabe

cited about what she's teaching, and she gets the kids excited, too."

While the nun was doing research on the author, the author was spending what she knew would be her last months with her husband, television actor Hugh Franklin, who was dying of cancer. L'Engle never told Sister Mary Veronica of the painful ordeal through which she was living and within weeks of her husband's death was giving the nun a tour of "Crosswicks," her Connecticut home that figures so prominently in her writing.

L'Engle broke her own rule about not reading papers written about her. "Others have done papers on me, and I have not read them because it makes me very self-conscious. But I

am very close to Sister Mary Veronica and I knew it was important to her so I read it carefully enough to know she did a really good job. Then I forgot about it so I wouldn't start taking myself too seriously!"

"Seriously" aptly describes Sister Mary Veronica who, when not engaged in prayer, meditation, household duties, volunteer work with "boarder babies," and playing the cello, is working on a curriculum in library skills for grades K through 6, cataloging the school's computer software, and making plans to feed into a computer the titles of the 3,000-plus volumes in the school's library.

Peter Crescenti is director of public relations at the C. W. Post Campus of Long Island University.

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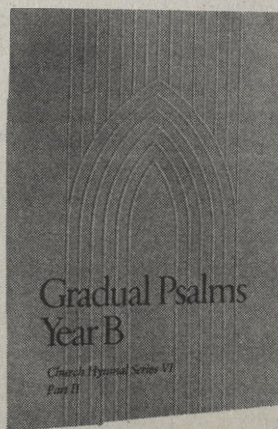
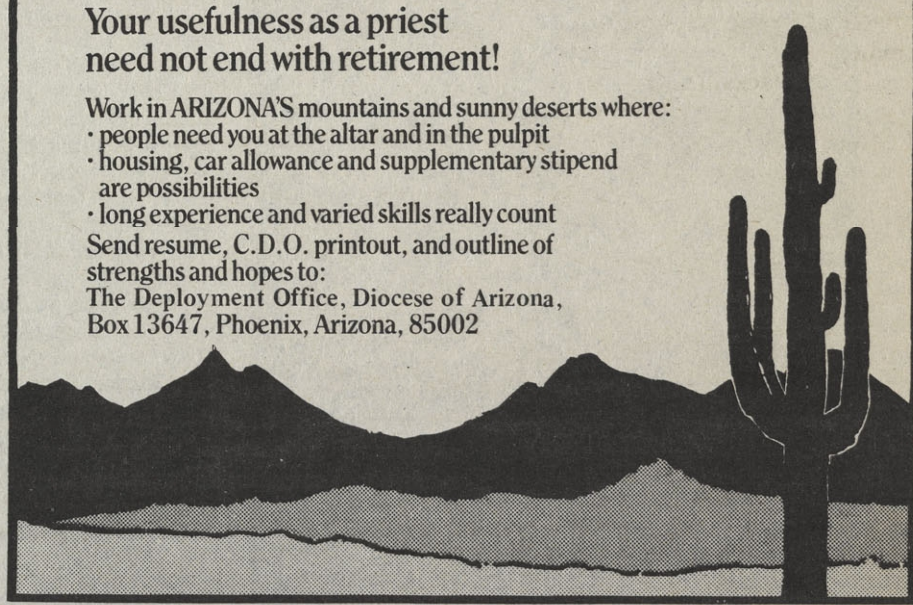
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# SIMPLICITY SAMPLER

LARGE GAIN FOR SMALL CHANGE

## Let's scrutinize our heirlooms

by Darcy James

Burglars had gotten away with the family silver and my friend was going through a kind of grief process. "My daughter says, 'Oh, Mother, it's only metal,' and she's right, of course. But some of those pieces have been in my family for generations. They're my history."

Having recently ignited a crocheted potholder that was one of the last tangible links to a beloved grandmother who had died, I knew how she felt.

Someone has called Christianity "the most materialistic of the great religions," and I suppose that refers to our seriousness about sacraments, our conviction that God reaches us through material things. It also applies to our human relationships. How many artifacts have you—useful or frivolous, costly or cheap—whose principal value is a particular person made them or gave them? I have them, too.

When such an object survives into the next generation, it becomes an heirloom. The wise admonition to "Use things and value people, rather than use people and value things" doesn't quite dispose of the case of heirlooms.

The value of an heirloom exceeds its usefulness. A pitcher can be cracked, yet a child holding it can still learn that "this belonged to your great-great-grandmother who lived in Connecticut in the days when. . . ." For many of us, the history conveyed by quilts or blacksmith tools means far more than the chronicles of kings and battles unless Great-great-grandfather actually rode in the charge. Other objects handed down to us are simply beautiful or bear witness to a skill and patience of craftsmanship which awe us.

At the same time we know acquisitiveness is a danger and covetousness a sin. The Lord tells us to lay up

treasure in heaven and not on earth—if for no other reason than that earthly treasure is edible, corruptible, and vulnerable to thieves.

After I had mourned my potholder for a while, I had a message from God. He said, "You goose. You are going to see your grandmother again. What is this fuss about crochet work?"

Bishop Festo Kivengere of Kigezi, in the Church of Uganda, tells a similar story of himself. On a pilgrimage to the Holy Land, he visited the Church of the Holy Sepulchre, then wrote back to his diocese, "I said to myself, 'What are you doing here, looking for the dead Jesus while your Christians at home are enjoying fellowship with the living Jesus!'"

Happy are we if our ancestors have made things that are worth saving; more happy if we can appreciate things people make without sliding them into the higher place which belongs to the people themselves. It never hurts to scrutinize our relationship to our inherited valuables.

What does this object do to me, to my children, to my visitors? Does it inspire in us the best qualities of the past? Does it help us remember someone we love? Or does it just clamor, 'Someone here has money and so had his grandfather?' Can I share it with pleasure? Are the children afraid to pass within five feet of it? Do I spend so much time on the preservation and dusting of antiques that I have none left to respond to human need?

Our handling of family treasures makes a kind of theological statement. To delight in them affirms the goodness of the creation. To care for them respectfully affirms the value of human labor. And to hold them lightly proclaims our confidence in the resurrection from the dead. When disaster occurs, we can thank God for the generations that enjoyed them and let them go.

## Consultation on singles set

A consultation on Singles Ministry is scheduled for Jan. 7-10, 1988, at Camp Allen outside Houston, Texas. The event is planned by a recently-formed national steering committee composed of Julie Armstrong of the Episcopal Society for Ministry on Aging; the Rev. Thomas Blackmon of St. Michael and All Angels', Dallas, Texas; the Rev. Maria Aris-Paul of General Theological Seminary, New York City; the Rev. David Selzer, University of Minnesota Episcopal Center; Jerie Smith, Single Adult Ministry Project, Minneapolis, Minn.; Michael Wyatt of San Francisco, Calif.; and John Vogelsang of the Episcopal Church Center.

The committee hopes the consultation will help develop a theological perspective on singleness; gain a better understanding of life in community, sexuality and intimacy, and economic realities; and provide the basis for an ongoing network for those

involved in singles ministry. For information, write John Vogelsang, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

## Philadelphia forum will observe bicentennial

Religion and the Public Good is the title of a forum sponsored by and held at Christ Church, Philadelphia, Pa., to observe the bicentennial of the United States Constitution.

Speakers for the forum on October 4-6 are William Lee Miller, professor of ethics and institutions; Robert H. Bellah, sociology professor; Martin E. Marty, author and professor of modern Christianity; retired judge of the U.S. Court of Appeals Arlin M. Adams; and Burgess Carr, Episcopal Church Center partnership officer for Africa.

For information and registration, contact Religion and the Public Good, Old Christ Church Preservation Trust, Second St. above Market, Philadelphia, Pa. 19106.



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# Not just for breakfast tables anymore, large-print books come into their own

Compiled by Janette Pierce

Is reading less fun these days? More squinting, more blurry letters, and a lot less enjoyment?

Maybe large-print books are for you. Not just for the visually-impaired, today many older people find them more enjoyable to read as well. People of any age with reading disabilities find the large, clear type and non-glare pages make reading easier and a more pleasant experience.

Most large-print readers find sizes 16 to 18 sufficient for easy readability, but many enjoy the 30 point size.

When large-print books first appeared on the publishing scene in the 1950's, they were produced by photographically enlarging a printed page. This technique produced larger letters, but they were often fuzzy and the books were over-sized and could only be read at the dining room table. Today large-print books are specially designed and typeset. The product is

A large-print book is one whose text is set in type sizes from 14 to 30 as shown here:

This is 14 point

This is 18 point

This is 24 point

This is 30 point

smaller, lighter, and indistinguishable from ordinary books. Readers can choose from oversized or standard hardbound sizes, and a number of titles are now printed in the smaller paperback size.

Standard reference books such as dictionaries, thesauruses, and atlases are available in large-print. And so are Prayer Books and Bibles as well as

devotional material such as *Forward Day by Day*, published by Forward Movement.

Several periodicals such as *Reader's Digest* publish in the large-print format, and a weekly version of *The New York Times* is also available.

*Reader's Digest's Condensed Books* can be bought in large type, and some book clubs offer large-print books.

An ever-increasing number of children's books and textbooks are being printed, too. If you are interested in large-print books, first try your library.

If you wish to purchase a large-print book, begin with your local bookstore. While many do not carry large-print books, most publishers sell direct and fill mail-order requests.

Bibles or separate Old and New Testaments are available in many formats and in either King James or Revised versions from both the American Bible Society, 1865 Broadway, New York, N.Y. 10023, and Thomas Nelson, Inc., Box 141000, Nashville, Tenn. 37214.

Thomas Nelson has published a new reference edition of the King James Version of the Bible in the same size type as this paragraph. While the type is not large, it is well printed on a clean white paper and is easier to read than the traditional small print editions. It includes full-color Bible maps, a concordance, a reading guide, and a family documents section for births, deaths, and marriages. It is nicely bound in a leatherette cover, weighs just over two pounds, and costs \$19.95.

## SAMPLER OF RECENT BOOKS

**The Four Loves**, C. S. Lewis, \$9.95, Walker and Company, 720 Fifth Ave., New York, N.Y. 10019.

The classic book on the basic kinds of human love—affection, friendship, erotic love, and love of God.

**So Far from God: A journey to Central America**, Patrick Marnham, \$16.95, Isis, New York, or from Transaction Books, Rutgers-The State University, New Brunswick, N.J. 08903. Reflections on the situation in Central America today.

**The Healing Light**, Agnes Sanford, \$15.95, Walker and Company, 720 Fifth Avenue, New York, N.Y. 10019.

Reprint of a classic on healing with many illustrations of lives transformed by the love of God.

**Making All Things New**, Henri Nouwen, \$6.95, Walker and Company, 720 Fifth Avenue, New York, N.Y. 10019.

A simple-to-understand answer to the question, "What is the spiritual life?"

**A Certain Life: Contemporary meditations on the way to Christ**, Herbert O'Driscoll, \$8.95, Walker and Company, 720 Fifth Avenue, New York, N.Y. 10019.

Forty meditations by a Canadian Anglican priest who lectures and pub-

lishes widely in the U.S.

**A Diary of Private Prayer**, John Bailie, \$8.95, Walker and Company, 720 Fifth Avenue, New York, N.Y. 10019. Another classic to read and re-read and treasure.

**The Chronicles of Narnia**, C. S. Lewis, seven-volume set \$83, individual volumes \$13.95 each, G. K. Hall, 70 Lincoln St., Boston, Mass. 02111. Lewis' famous series for children of all ages: *The Lion, the Witch, and the Wardrobe*, *Prince Caspian*, *The Voyage of the Dawn Treader*, *The Silver Chair*, *The Horse and His Boy*, *The Magician's Nephew*, and *The Last Battle*.

### Some Suggested Periodicals:

*John Milton Magazine*, a digest of Christian religious magazines, is published monthly and is free from John Milton Society, 475 Riverside Dr., Room 832, New York, N.Y. 10015.

Plus: *The Magazine of Positive Thinking/Large-Type Edition* is also monthly and also free from Foundation for Christian Living, Box FCL, Pawling, N.Y. 12564.

*Reader's Digest Large-Type Edition*, monthly, \$8.95 a year from Reader's Digest, Box 241, Mt. Morris, Ill. 61054.

Continued on next page

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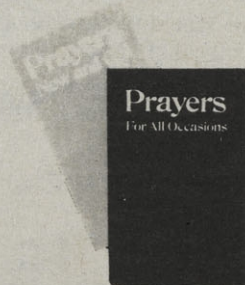
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## Couple produces easy-to-read Bible

Max Morris, president of Micro-Books of Windmere, Fla., developed cataracts several years ago and found that for all practical purposes he was blind. While he was incapacitated, he began to question the way Americans read, and the result is that he and his wife Nila Vae developed and patented a process of printing named Kwikscan.

In Morris' new form of typing, the lines are short so they can be read

without extra eye movement and important words are printed in boldface type. With the aid of bullets down the left side of the page, a reader can acquire essential information by reading only 40 to 50 percent of the content. The scan words tell the gist of the story.

Micro-Books has published a Kwikscan King James New Testament; a complete King James Bible is in the works. Morris believes providing the Scriptures in such an easy-to-read format will induce people to read the Bible and comprehend its message.

### CHAPTER 1

- In the beginning was the
- Word, and the Word was
- with God, and the Word
- was God.
- 2. The same was in the beginning with God.
- 3. All things were made
- by him; and without him was not any thing made that was made.
- 4. In him was life; and the life was
- the light of men.
- 5. And the light shined in darkness;
- and the darkness
- comprehended it not.

- 6. There was a man sent from God, whose name was
- John.
- 7. The same came for a witness, to bear witness of the Light, that all men through him might believe.
- 8. He was not that Light, but
- was sent to bear witness of that Light.
- 9. That was
- the true Light, which lighteth every man that cometh into the world.

A sample of Morris' trademarked Kwikscan system which he hopes will

induce more people to read and comprehend the Bible.

## Boeing offers aid to feed Wichita homeless

Prepared food from Boeing Military Airplane Company's cafeteria will help provide noon meals for the homeless at Venture House, a four-and-a-half-year-old Episcopal Social Services project in Wichita, Kan. The Episcopal agency had been providing meals, but the Boeing arrangement means money saved can be used for other services, says Venture House executive director Bob Parker.

The cooperative venture came about after Rhoda Glickman, a member of Families for the Homeless and wife of Kansas Congressman Dan Glickman who serves on the House Agriculture Subcommittee on Nutrition, visited Venture House last year. Boeing was looking for a way to distribute its surplus cafeteria food to the hungry, and a news broadcast

brought the participants together.

Additional assistance comes from Wesley Medical Center which provides the containers in which Boeing wraps its food each day. Volunteers pick it up and transport it in a van donated by Southwestern Bell. "That should give you a pretty good example of what can happen when we get elected officials, the private sector, non-profit helping agencies, and caring volunteers working together for our community," says Parker.

Venture House is embarking on a \$5 million dollar fund-raising venture to complete renovation of a building which will house not only the feeding program, but advocacy and counseling for emergency needs, health care, and education, and a club for the mentally ill.

### Sampler of Recent Books: Continued from page 20

*Forward Day by Day*, daily devotional guide following the Lectionary is published seasonally throughout the church year; \$12 per year from Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202.

*New York Times Large-Print Weekly*, \$25 for 26 weekly issues or \$48 for 52 issues, from New York Times, 229 W. 43rd St., New York, N.Y. 10036.

### ... and a cookbook

*New York Times Large-Type Cookbook*, Jean Hewitt, \$12.50, Bonanza Books, 225 Park Ave. S., New York, N.Y. 10003.

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If your local library does not stock

large-print books and you are interested in borrowing rather than buying, investigate the lending library of the National Association for the Visually Handicapped (NAVH), 22 W. 21st St., New York, N.Y. 10010, or call (212) 889-3141. Two books may be checked out at a time and will be mailed to anywhere in the U.S.

### Book Clubs:

Large-Print Readers Guild, Thorndike Press, Box 157, Thorndike, Me. 04986.

Doubleday Large-Print Home Library offers current books which are under contract to other Doubleday book clubs such as the Literary Guild. Information is available from Doubleday Large-Print Home Library, Garden City, N.Y. 11534, or call (800) 343-4300, ext. 355.

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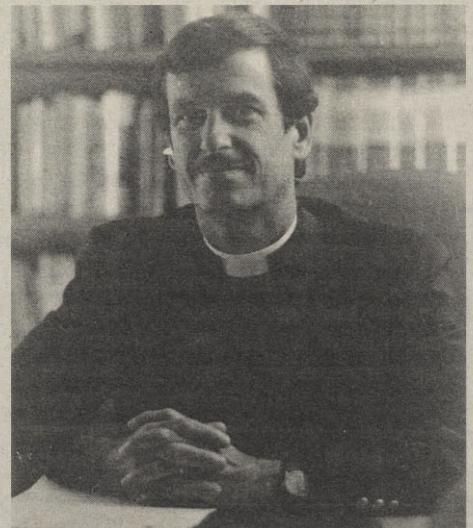
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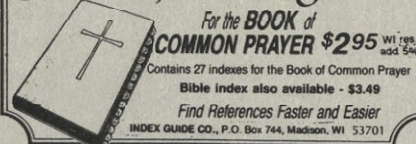
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## At St. Francis

*Continued from page 8*

"A newcomer finds from the outset that he is among friends," one counselor notes. Counselors are involved in all aspects of life—in play, school, cooking, social adjustment skills, and sports.

"We hire people who will be a part of the family," Kirby says. "We want people who will go the extra mile. Cooks may help a boy with a problem and a secretary may take time out to drive someone into town for a doctor's appointment or to make purchases."

During the average stay of 12 to 14 months, each boy meets regularly with his treatment team to review his progress. The program not only includes a boy's work and behavior at the St. Francis home, but also regular therapeutic home visits with his family, on-campus family workshops, and follow-up after the youngster leaves St. Francis.

"Treatment at the Homes is not cheap," Kirby says. "It costs \$162 a day, but the results are reflected in the overall care that is offered and changes that are made in the lives of the boys." Families pay according to their ability, and donations from benefactors and third-party payments make up the difference. Each home has a capacity of 26.

For information, write St. Francis Homes, Box 1340, Salina, Kan. 67402-1340.



Learning new skills and spiritual guidance are important parts of life at the St. Francis Homes.

## Passport program intervenes in troubled lives

Experience taught the professional staff of St. Francis Homes, Salina, Kan., that most troubles in young people's lives begin in the years between the fourth and sixth grades. Passport for Adventure, a program for boys and girls conducted in three two-week sessions, is the Homes' attempt to intervene in this crucial time.

Groups of 12 youngsters and three trained counselors camp in such places as the Ozarks of Arkansas or the rugged mountains of Utah where they learn not only outdoor living skills, but more importantly how to get along with each other.

At home, counselors lead sessions to help parents share experiences and overcome such problems as poor communication and discipline.

Passport's success is measured by how well participants have avoided trouble and become contributing members of the community. Follow-up is conducted in the first, third, and fifth years after a child has completed the program which has, reports Passport chief John Karath, a 90 percent success rate.

Passport for Adventure is a community-based program available in Kansas and Oklahoma with plans for expansion underway.

## Port of Houston is both delight, duty for Chaplain Scott

by Gloria White-Moore

When the bishop asked him to take the job, he defined it as being a Christian friend to strangers from all over the world who come to the city of Houston. And that's what the Rev. James Scott, Episcopal chaplain at the Port of Houston's International Seamen's Center, has been trying to do since he took the job in 1970.

When a Russian sailor told Scott he wouldn't come to the Center because "you will try to make a Christian of me," Scott answered, "I am not here to make you a Christian, but because I am a Christian."

Once referred to as "the loneliest seaport in the world," the Port of Houston recently received the Reader's Digest Association's International Friendship Award. A former Belgian sea captain, Albert Liedts, had much to do with that change. Liedts left his job as a seaman and went into the trucking business, but he never forgot his life at sea, and each Christmas he would go down to the port and distribute beer and magazines to the men on the ships docked there.

In the early 1960's Liedts and some friends formed a board of directors and with the help of Episcopalian Howard Tellepsen, a Port Commissioner, convinced the port authorities to designate some land for a future building. In 1968 Tellepsen lent money to build the present structure, and another Episcopalian, Jane Blaffer-Owen, asked the bishop to provide an Episcopal chaplain for the Center. Now Episcopalians, Roman

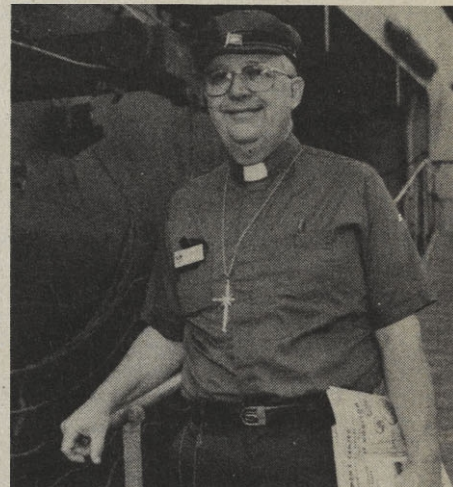
Catholics, Baptists, Presbyterians, and Methodists provide chaplains; Lutheran, Jewish, and Greek Orthodox congregations supply financial aid.

In 17 years Scott has had some unusual experiences. He says Russians have difficulty understanding the meaning of freedom, and Russian captains are usually either very friendly or extremely cool. Some allow their men to visit American homes; most do not. And Scott remembers a group of sailors, including three Russian engineers, who took a bus tour of the National Aeronautics and Space Administration and asked several times if they could use their cameras. "They just couldn't believe the freedom of being allowed to take pictures."

Scott, who speaks Spanish, German, and "enough Greek to be polite and tell them when the bus is coming," says volunteers are the heart and soul of the program. They act as interpreters with overseas operators



James Scott discusses a case with Wilma Reed, volunteer from St. Peter's Episcopal Church, Pasadena, Texas.



James Scott visits a ship at the Port of Houston.

in helping seamen make direct-dial overseas calls from the Center. Between 12,000 and 14,000 calls are placed each month for a monthly bill of as high as \$20,000.

The Center has a \$17,000 budget for free Bible distribution, offering them in over 38 languages. And the Houston Center, like seamen's centers elsewhere, provides Christmas boxes, last year distributing about 10,000.

The Port of Houston Center serves as a training center for the ecumenical group ICOSA (International Conference of Seamen's Agency) and NCCS (National Catholic Conference of Seafarers). Each February about a dozen chaplains attend a two-week session; a few female chaplains also attend.

Scott says the ministry "is my whole life, and I cannot imagine working anywhere else."

Gloria White-Moore often writes for *The Episcopalian* from Texarkana, Texas.



# All Saints', New York, prepares for Parish Mission

by Richard J. Anderson

If you were active in the life and ministry of the Episcopal Church in the 1950's, the term "parish mission" is one you might remember. Your recollection no doubt will include a special series of weeknight services featuring hymn singing and preaching, the preacher being someone from outside the local congregation. The services were informal, and you were encouraged to bring your friends since "outsiders" were supposed to comprehend more easily the mission week services than they would regular Episcopal Church liturgy. Participating in the mission was also a way, you were told, of deepening your own spiritual life and increasing your own understanding of Christianity and how it could work as a part of your life.

A possible casualty of the swirling pace of social concerns in the 1960's, the parish mission is not so well known by most Episcopalians today. Yet where it is being done, it still reaps benefits.

Robert B. Hall, retired dean of St. Paul's Cathedral, Oklahoma City, Okla., is one advocate of preaching missions. He calls them "one of the proven ways to give a congregation a spiritual boost." Hall maintains that a mission speaker from outside the congregation can "provide a fresh viewpoint, new illustrations, and a change

of pace to the parish."

Not a large or wealthy parish, All Saints' is one of many New York City congregations that seek to meet the spiritual and others needs of a congregation while not quite achieving the fame that has made some Manhattan congregations known throughout the Episcopal Church. Parish Eucharist, which draws a racially, economically, politically, and ethnically diverse group at 11 a.m., is the main event at All Saints'. Radiating from this Eucharist is the usual round of church activity: the Episcopal Church Women, altar guild, social and fellowship events, plus the regular dispensation of brown-bag lunches to those of the city's homeless who find their way to the parish's front door at the noon hour each day.

All Saints' has sponsored a number of special events, including music recitals and education programs, and last year the rector, the Rev. R. DeWitt Mallory, Jr., discussed Hall's idea with the vestry. Questions about cost and time came up, but the vestry—and the parish—was quick to support the idea.

Nancy Moore, a writer who did most of the scripts for the *Davey and Goliath* television series and who has been a member of All Saints' for 25 years, says she thinks the mission is a good idea. James Draper, a curator at the Metropolitan Museum of Art,



Jackie Forshee and Richard Holloway select hymns for the October Parish Mission at All Saints'.

says, "We could use some uplifting. I think there is power in the Word to renew. When you hear something great, it gets parroted later in subtle ways."

The Rev. David Bryan Hoopes, OHC, director of program for the Archeaconry of Brooklyn in the Diocese of Long Island, was asked to serve as part of the mission planning team. He says the mission may stimulate more attendance "even though increased membership may not be the primary purpose of the mission."



Jackie Forshee chairs the mission planning committee which began working with parishioners almost a year ago to prepare for the event. The committee members chose Bishop Richard Holloway of Edinburgh, Scotland, to lead the mission. Holloway, author, lecturer, and preacher,

preached at a similar mission in New York in 1980 and is still remembered by All Saints' parishioners. "Holloway's preaching makes the Christian faith come alive," Hoopes says. "He has a real depth of spirituality. There is nothing affected about him."

For the mission, scheduled for October 27 through November 1, the committee wrote a special prayer for parishioners to use in private devotions and corporate worship. Holloway visited to work out the final details, including choosing the hymns.

All Saints' member Enid King says she thinks the mission will "renew everything else we will be doing from here on in."

Richard J. Anderson is a journalist who is rector of St. Mark's, Mt. Kisco, N.Y.

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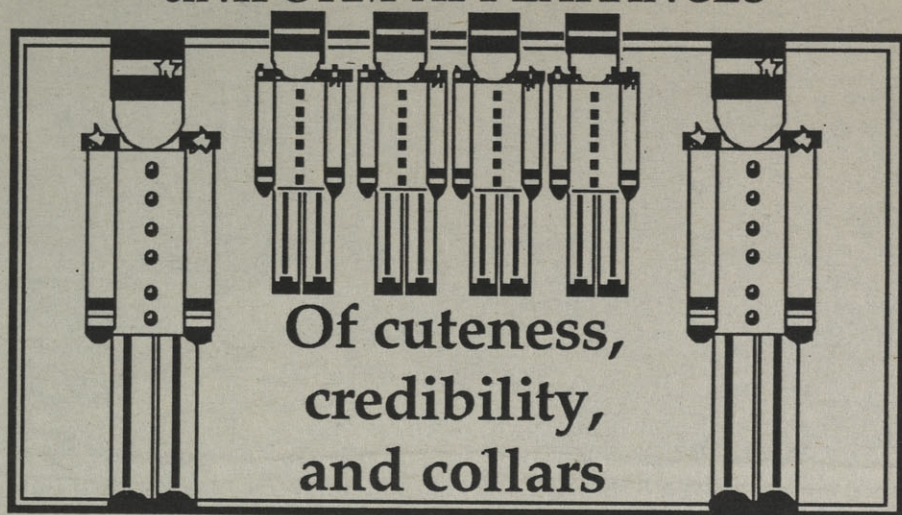
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## UNIFORM APPEARANCES



by Andrew L. J. James

A friend was showing me around southern California. We were visiting Laguna Beach, and while he was doing something else, one of the beach people came up and started to talk to me.

When my friend returned, he asked, "Does that happen all the time?"

"What?"

"Do people just come up to you and start talking?"

Yes, people perceive collar-wearing priests as non-threatening. The uniform does it.

When people see priestly garb, they believe, rightly or wrongly, they can talk with this person. I learned that some 25 years ago when I graduated from seminary. Since I like to talk with others, I look upon it as one of the perks of the profession. Unfortunately one develops a habit of starting these informal conversations, and sometimes I talk to others without realizing I'm not wearing my "uniform." That tends to scare them: Who is this man, and what does he want?

I find a corollary between this manifestation of the power of a uniform and the popularity of Lt. Col. Oliver

L. North with the American people—particularly when contrasted with Rear Adm. John M. Poindexter and his non-relationship with the people.

North, the Great American Hero, wore his U.S. Marine uniform when he testified before Congress. Poindexter, rightly perceiving that the hearings were no place for a naval uniform, came, as columnist Mike Royko of *The Chicago Tribune* put it, "looking like an insurance salesman."

Royko says the American people "are notorious for not getting choked up and teary-eyed at the sight of insurance salesmen." They also don't trust pipe-smoking, professorial-looking types either, and Poindexter does seem to have that look, too. So it was a tactical error for Poindexter not to wear his uniform. But, ah, Mrs. Poindexter wore hers. Linda Poindexter is an ordained Episcopal priest.

To me, it was somewhat startling to see someone in a clerical collar, holy cross hanging over black shirt, hand-in-hand with John Poindexter, going to face the Congressional panel.

All the other women who were trotted out to provide a domesticated background for suspected criminality

stuck to a simple strand of pearls. Linda Poindexter is an Episcopal cleric and showed everyone so.

Not that I am saying she should not wear her uniform. She has as much right to it as any man in the Episcopal Church—not one of whom in a similar situation would appear behind his wife wearing a strand of pearls.

The clergy uniform helps because it creates an automatic iconographic signal that says: Here is someone we can trust. If Linda Poindexter is someone we can trust, it may well be she thought if she wore her uniform the trust factor would spill over, and the stories her husband was telling would take on a credibility they might not have otherwise. Given his record with regard to stories he's told Congress, it seems a plausible plan.

Clearly the Admiral missed his chance to be thought of as a Great American Hero. Had he worn his uniform with all its medals, someone on the panel sympathetic to the Administration might have asked about them, giving him a forum to demonstrate just how heroic he was. But he didn't. Nor did he refer to himself in the third person as though he were royal, something North continually did.

My theory about why Poindexter didn't wear his uniform is that he doesn't have that Jimmy Stewart catch in his throat, doesn't have as much hair as North does, and probably doesn't look as cute in his uniform. (I am not even going to discuss how cute Linda Poindexter looked!)

My uniform hope for all of us would be that we never have to be used to establish "plausible credibility" (to corrupt an otherwise lovely phrase coming out of the Iran-Contra hearings) for any member of our families.

Andrew L. J. James lives in Athens, Ohio.

## 'Apartheid is one of few ideologies that present a clear moral choice'

by Robert V. Taylor

I live in exile from South Africa because of my refusal to serve in the defense force of my country. A journey of church and political involvement led me to believe such mandatory service was impossible unless I was prepared to support the evil of apartheid.

I am white, and I was 18 when a peaceful protest in Soweto in 1976 turned into violence. During the months of protest I learned the police were not alone in implementing the violent response of the South African government. My own friends who had been conscripted into the military were being used to support the police in killing and injuring black protesters. I realized I also would be called upon to participate in South Africa's growing civil war for in my country a two-year period of conscription in the military is compulsory for all white males.

I began to question whether I could ever serve in a military force that was, as I believed, to be used increasingly to suppress any black opposition to apartheid. Of course, I at times attempted to justify such service rather than have to face the only alternatives: imprisonment for refusal to serve or exile. Apartheid, like Nazism, is one of the few ideologies that present a clear moral and ethical choice.

My involvement with the Anglican Church had allowed me to see the realities of apartheid in a way most white South Africans never saw. I saw the forced eviction of families from their homes because of the Group Areas Act. I saw the government destruction of squatter homes that represented the only way black men could live with their families and still work in nearby cities. I saw the despair of resettlement camps in barren homelands to which millions had been forcibly removed. Wherever I looked, I saw a black South Africa ruled in its every moment by the destruction and violence of apartheid.

Each of the country's four racially classified groups has its own educational system. Each teaches the ideology of apartheid that emerged from the teachings of the whites' Dutch Reformed Church. That Church holds that white supremacy, and therefore apartheid, is granted by God. In addition, black education has been explicitly designed to insure that blacks will never rise above certain forms of labor; it is often called "education for servitude."

Soweto served to crystallize my thoughts and feelings. I had seen the pain and the building rage of black South Africa. I had felt it as much as a white person could. As I cried for my country and questioned why, I was always presented with the answer of apartheid.

Over many decades black Africa has shown a clear desire for a peaceful ending of apartheid. Sadly, but perhaps importantly, Soweto made the choice crystal clear.

Robert V. Taylor is associate rector of Grace Episcopal Church, White Plains, N.Y.

## On the Constitution's birthday

### Christians have a responsibility to protect democracy

by Michael Hamilton

Winston Churchill, speaking in the House of Commons on November 11, 1947, quoted from an unknown source: "Democracy is the worst form of government except all the others that have been tried." Americans who view our Constitution both with pride and occasional frustration probably agree.

Something went terribly wrong in our system of government recently, and it occurred not by random chance, but by human will. The most dangerous aspect of the Iran-Contra affair was not the sale of arms to Iran nor the attempted bribery to gain release of hostages nor even the illegality of using public money to support the Contras against the will of Congress. What was dangerous was the betrayal of public trust in government officials and the thwarting of the intentions of the Constitution.

If churchpeople comment on this subject, is such comment a mixing of religion and politics? The answer, I believe, is a limited "Yes." Can it be justified? Again, "Yes." Political issues have important moral dimensions, and therefore in those cases all

Christians have a responsibility to be concerned about them, to learn, to discuss, to pray, and then to take some redemptive action.

Two theological and consequently moral doctrines are imbedded in the Irangate affair. The first follows from Christ's teaching, both directly and in parables, that we are to be concerned for the welfare of our neighbors. Now to love those around us means socially that we work for justice and stability in our communities, our cities, and our nation. We Americans are blessed with a viable and moral Constitution to enable this to happen. Therefore it is our responsibility to make that Constitution work, to amend it if necessary, and to uphold its rule of law as a bastion against injustice.

A second religious reason why churchpeople must be concerned about maintaining public order is because of our biblical understanding of human nature. We are a curious mixture of good and evil, capable of great unselfishness, integrity, and courage. These qualities are the basis of trust in our personal and family lives as well as our communities and

public institutions. But we are also sinners, prone to misuse of power, tempted to lie and steal to achieve our selfish purposes. And sometimes we not only deceive others, but also delude ourselves into believing that any immoral means is justified by good intentions.

The framers of our Constitution shared this realistic perspective on human nature; some gained it from their Christian upbringing, others from philosophic sources. Wise they were to follow it. So they encouraged freedom for citizens to express their best selves in public life. But also aware of human weakness, they provided, through checks and balances, a means to restrain public officials from the misuse of power in government.

The Constitution also thus established for us a democracy—a beautiful but fragile flower. Its health depends upon our willingness to abide by the rule of law, which is the foundation not only of domestic welfare, but also the process by which to identify and implement our national self-interest in foreign affairs. And

Continued on page 29



# Surprise! Those TV preachers may have something to teach us

by Jeffrey Hirst Johnson

We can find a certain poetic justice in the scandals among the television evangelists because these men who have preached "morality" so loudly and who seem so smug about righteousness are now hoist on their own petards.

But isn't our reaction to the preachers different from our reaction to the same behavior on the part of businesspeople, movie stars, or politicians? Perhaps the difference comes from a widespread feeling that preachers are, or ought to be, special moral examples. Indeed, they should. But such a notion can lead us far astray on several counts.

First, we err in applying only to clergy what is properly applied to every Christian. Moral lapses of any churchmember are as wrong and as wrenching to the Lord as are those of clergy. If you expect your rector to "set an example" and do not set one at least as high for yourself, you gravely misunderstand what the Church is about.

Second, we tend to confuse *what* kind of person a priest is with *what* he or she *does* when doing clerical things. This arose long ago most spectacularly in the controversy over the Donatists, a group of moral rigorists who maintained, among other things, that sacraments administered by those who are less than holy are invalid.

St. Augustine rejected this, and the Church adopted the sound theological stance that no matter how sinful the minister, any legitimate administration of a sacrament is valid and spiritually efficacious. Spiritual benefits of a sacrament come, after all, not from the minister, but from the Holy Spirit: They work *ex opere operato*, just by virtue of being done. We rely not on the faith and goodness of the minister nor on our own paltry resources, but on the steadfastness of the Lord. The Lord requires of us only that we trust Him, the easiest and hardest of things.

The third, and perhaps the most serious, way we can be misled is in holding a faulty and shallow understanding of ordained ministry. Christian priesthood is different from priesthood in other religions. The Bible says Jesus, the Risen Lord, is our great high priest. He offers up—and is—sacrifice on our behalf. All other Christian ministry is derivative, a participation in the priesthood of Christ.

To be in Christ is also to share in His priestly ministry—we're all ministers. Indeed, some are bishops, some are priests, some are deacons, but all of us are members of the Sacred Order of the People of God. Baptism is the sacrament of our ordination. Leaders of the Reformation were trying to tell us this in their talk about the "priesthood of all believers." Note well that our common priesthood requires that all of us

should minister to each other. To the extent we leave that to ordained people, we withdraw from the Body of Christ.

I do not mean to imply that the traditional threefold orders of ministry are no more than administrative labels. The special and high calling of the ordained ministry is to be the sacrament of our common priesthood, the outward and visible sign of the inward and spiritual participation we all have in Jesus' priesthood. Ordination is as real and precious a sacrament as any other.

We must also be careful not to let the terms "ministry" and "priesthood" take on an abstract life of their own. The plain teaching of Scripture is that to be truly human is to minister. What is sacramentalized about holy orders is therefore not a role, but our full humanity in its ministerial and priestly aspect. Coming together face-to-face, not as caregiver and client, is a precondition of

all ministry. That means meeting each other with that amalgam of love and sin, union and estrangement, of which we all consist this side of heaven. St. Peter, called to apostolic ministry by the Lord himself, shows as the cock crows the doubts and fears and insecurity we all have.

We ought to be concerned about the video preachers not because of their moral lapses nor their opulent headquarters nor their claim that prosperity goes hand-in-hand with faith. We ought to be disturbed that some seem never to act as if they considered themselves in need of forgiveness and redemption. And we ought to be especially disturbed when broadcasting, which is inherently non-mutual, slips from the Gospel-heralding at which it can be so successful into claiming to minister.

Jeffrey Hirst Johnson, a graduate of Virginia Theological Seminary, is an engineering scientist at Duke University Medical Center, Durham, N.C.

## Help your preacher preach. . . and put the hay where the goats can get it

by James B. Jones

Uncle Val of Garrison Keillor's *Lake Wobegon Days* doesn't think much of Pastor Ingqvist's preaching: "He never comes straight out. He never puts the hay down where the goats can get it." Pastor Ingqvist has a problem, and Uncle Val can help him.

Surveys show that congregations rank preaching ability as a high priority in clergy searches. We ask a great deal of our preachers, but sermon listeners can do some things to help them.

First, we can create a listening environment. The sermon is a part of a liturgy which has other parts. We need to participate actively in the liturgy by singing the hymns, praying the prayers, and listening to and meditating upon the biblical lessons. Sitting in the front pews also can help create the listening environment.

The second thing we can do is really listen. Listen for the theme—the main idea of the sermon. Is it important for your understanding of life? Is the preacher's analysis of the situation true to your experience? What good news—Gospel—is the preacher proclaiming which offers a resolution to the situation? What response is the preacher inviting from you?

Sermon listening is not easy. It takes practice, preparation, and reflection. One way we can prepare to listen is to read ahead of time the appointed scriptural passages for the Sunday service.

The third thing we can do to help

preachers is give them feedback. Talk to them about their sermons. Preachers need to know whether they communicated what they intended and what themes, illustrations, etc., were effective. It is not enough to tell the preacher that you liked or disliked the sermon. If the feedback is to be helpful, the preacher must know why you liked or disliked it. Be specific about what you heard or failed to hear, about what was helpful and what was not.

One method of providing feedback is to have members of the congregation meet as a group with the preacher to discuss the previous Sunday's sermon. For example, if several different opinions on what was heard as the theme of the sermon are expressed, the preacher knows the intended theme was not communicated clearly. The preacher can also discover the effectiveness of sermon illustrations and how the sermon connected with the lives of the listeners.

The Church should demand and expect excellence in preaching. This does not mean good preaching is always telling us what we want to hear. It does mean preaching is true to reality and true to the Gospel. Good preaching is exciting to hear, and we all share the responsibility for it to occur.

James B. Jones, professor of pastoral studies, teaches preaching at Church Divinity School of the Pacific.

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# LA VOZ DEL PUEBLO

## Dios está desilusionado

La desilución de Dios con los seres humanos debe ser tremenda. Sin embargo su amor por nosotros no disminuye, sigue amando y perdonando 'hasta setenta veces siete.' Es interesante como nosotros y las instituciones que integramos la iglesia, por ejemplo, muy pocas veces practicamos lo que predicamos; si no que abrazamos un sistema de doble patrón y diferente esfera de valores que se aplican según lo que conviene en el momento dado. De ahí la desilusión de Dios.

Somos expertos de la racionalización y justificación de nuestras acciones. Si creemos que Dios es él que llama a los seres humanos a desempeñar una variedad de ministerios; y si creemos que es Dios el que capacita y dá los dones para el desempeño de su obra. ¿Cómo es que con frecuencia presbíteros blancos y varones son considerados idóneos para posiciones de rectores, sacerdotes encargados o vicarios a comunidades blancas, negras, latinas, asiáticas, indígenas, o mixtas? Sin embargo, por regla general los demás, mayormente, son 'ideales' para trabajar con su grupo racial o cultural, pero no en las comunidades blancas. Pero decimos que en Cristo no existe diferencia entre occidente y oriente, varón, hembra, esclavo y libre, blanco y negro. ¡Que interesante!

Además, mientras más poderosa y prestigiosa la posición eclesiástica como la de obispo, diocesano, por ejemplo, más brillan por su ausencia los de color negro, pardo, amarillo y rojo. Pero sí hay obispos de este grupo en la iglesia (hablamos de la iglesia en los EE. UU.), todos los que se han identificado con sus raíces raciales y culturales, solamente son sufragáneos, obispos con todos los derechos, y privilegios del episcopado, pero, en realidad sin poder alguno. Crudamente hablando son obispos que la institución dejó entrar por la puerta de atrás. Otra razón más para la desilusión de Dios.

Otro detalle interesante es el siguiente. Los obispos latinos, negros y asiáticos que han sido diocesanos lo han sido fuera de los EE.UU. También se han visto obispos blancos anglosajones como diocesanos en países de la IX Provincia (Centro y Sur América y el Caribe). Pero lo extraordinario ha sido el hecho de que

cuando los obispos latinos diocesanos de la IX Provincia, (obispos de talento y con mucho que ofrecer a la Iglesia y todos bilinques) han dejado su sede en ultramar regresando a los EE.UU solamente han podido encontrar posiciones de obispos asistentes; o directores de programas o ministerios especiales a pesar de sus experiencias como obispos misioneros, y ministros de múltiples dones. Pero más interesante aún es lo que sucede con los obispos blancos anglosajones que también han regresado de la IX Provincia a los EE.UU. Los que no se han jubilado han sido escogidos como diocesanos y otros que por razón de su "experiencia misionera" han sido nombrados ejecutivos nacionales para misiones. ¡Que interesante! Uno podría deducir de todo esto que los obispos latinos solamente son capaces para ser diocesanos en países foráneos, pero no aquí en los EE.UU. Dios sigue desilusionado.

¡Si seguimos analizando, veremos que en el caso de la justicia social el historial de nuestra institución es peor. Si analizamos, por ejemplo, los sueldos, las discrepancias entre las razas y los

sexos son aún mas injustos tanto entre los laicos que trabajan por nuestras instituciones como los ministros. Pero predicamos la igualdad y denunciamos al mundo seglar como explotador, opresor, e injusto cuando lo mismo sucede en esa esfera. Muchas diócesis pagan más a sus ejecutivos laicos varones que a las hembras. Lo mismo sucede en el ministerio ordenado. Los varones son mejor remunerados que las hermanas presbíteras y reciben las mejores posiciones. Como diría el poeta compositor y cantante Ruben Blades: 'que fallo.' Dios sigue desilusionado. Esta autocrítica es dolorosa pero necesaria. Nuestra institución debe ser fiel al evangelio que promulga - y no simplemente otra empresa que busca incrementar sus recursos a costilla del pueblo de Dios. Eso es pecado, es injusto, es desagradable, es prejuicio, es racismo, clasismo, sexismo.

Nuestro propósito no es el de desacreditar ni mancillar el nombre de la iglesia, ni su prestigio. Deseamos señalar nuestros errores para que sean corregidos. Estamos llamados a ser fieles sobre todo. Fieles

a Dios y su evangelio, que es mensaje de vida. perdón, reconciliación, salvación y, más que nada, mensaje de amor.

Si somos honestos y sinceros, en mi humilde opinión, tenemos que admitir que no somos fieles a Dios, mientras existan las condiciones opresivas dentro de su iglesia. Dios, como todos sabemos, es Dios de AMOR y de JUSTICIA - que en ningún momento hace paz con la opresión - ni seglar ni eclesiástica. Lo más precioso, después de todo, es que hay esperanza y oportunidad para cambiar, porque Dios está y permanece con nosotros. Sabemos lo que tenemos que hacer. Hagámoslo con el poder y la presencia de Dios. El nos ha llamado a derrumbar las paredes de la opresión y deshumanización, y a transformar el mundo. Y, en última instancia, Dios nos dice como nos diría uno(a) hermano(a) del pueblo: Lakota UNSIKICILA UNPO; 'AMENSE LOS UNOS A LOS OTROS.' Juan 15:12

F. Naters Gamarra

### Nombran Obispo en Venezuela



El Rdo. Padre Onell Soto fue consagrado Obispo diocesano de Venezuela el pasado de julio a la ciudad capital de Caracas.



## Anglican Musicians meet in England

by Edgar Billups

Some 140 members of the Association of Anglican Musicians held their 22nd annual conference in London in mid-June. At St. Paul's Cathedral we heard an impeccable performance of the Kodaly *Missa Brevis* which imparted an ethereal aura to the simplicity of the liturgy.

At St. George's Church, Hanover Square, where Handel worshiped, Lionel Dakers, director of the Royal School of Church Music, preached. "The worldwide language of music is a unifying force in worship," he said, especially in hymn singing.

In Handel's parish church we sang his *Gopsal* to the text "Rejoice the Lord is King." There, too, Stephen Cleobury, choirmaster of Kings' College, Cambridge, stressed the impor-

tance of uncompromising professionalism for church musicians.

At the Tower of London in the Chapel of St. Peter ad Vincula we sang *King's Lynn*, "O God of earth and altar," then moved on to the great bastion of Victorian musical tradition, the Temple Church, where we sang "When in our music God is glorified" to the tune of *Engelberg* by C. V. Stanford.

At Winchester, we heard a video synopsis of Jonathan Harvey's *Passion and Resurrection*, and in the Cathedral Choir we heard the choir rehearse several pieces.

We lunched with the Bishop of Bath and Wells in the Bishop's Palace and attended choir rehearsal and heard an Evensong featuring the Second Service of Leighton, Byrd's *Ave verum corpus*, and Bairstow's "Blessed city, heavenly Salem." The choir, unaccustomed to such congregational participation, was surprised by our joining in "Praise to the Lord."

On our last day, Alan Luff, canon precentor of Westminster, greeted us in the Jerusalem Chamber of the Abbey. Here most of the work on the

King James and the New English Bibles was undertaken and the Westminster Confession drafted. Our group united in the choir to sing *Westminster Abbey* by Henry Purcell.

Betty Jean Bartholomew, organist and choirmaster of Emmanuel Church, Mercer Island, Wash., succeeded to the presidency of the Association, and Benjamin Hutto, choirmaster of Christ Church, Charlotte, N.C., was elected vice-president. Richard Webster, organist-choirmaster at St. Luke's, Evanston, Ill., is the new secretary, and Kent McDonald, organist-choirmaster of St. James', Birmingham, Mich., was reelected treasurer.

At St. Margaret's Church, London, we installed the new officers and heard Canon Donald Gray of Westminster preach, charging us to take the body of Christ into the world through our ministry of music. In an eloquent paraphrase of a prayer by Teresa of Avila, he concluded, "You are the hands, . . . you are the feet, . . . use them. . . now!"

Edgar Billups is organist-choirmaster of St. Paul's Cathedral, San Diego, Calif.

## Canterbury

*Continued from page 1*

declared his decision as a 'deadheat to Oxford.' "

At the Cathedral, Runcie challenged worshipers to preach and hear the Gospel anew, always asking, "Does our message disturb?" without forgetting that "some of the richest experiences in life come when things are askew. . . and something deeper and richer emerges."

Born in Liverpool, the son of a "lapsed Presbyterian Scot," Runcie was baptized into the Church of England when he was 10 months old. Briefly he attended a Methodist Sunday school. After going with a friend to confirmation classes, he was confirmed an Anglican when he was 14. In 1938, he entered Brasenose College at Oxford University on scholarship but left to go to Sandhurst, the British military academy. He was a lieutenant in the Scots Guards tank regiment during World War II. In the drive to the Rhine River, he commanded men in three tanks. Under heavy enemy fire, he saved one of his men from a burning tank, earning the Military Cross for bravery, one of England's highest decorations.

Runcie decided to become a priest in his final term at Oxford, to which he returned after the war. Ordained in 1951, he was consecrated Bishop of St. Alban's in 1970. There he blossomed into an ecumenical leader with a pragmatic view of spiritual and secular matters. As the 102nd Archbishop of Canterbury, Runcie has continued to be a practical promulgator of Anglican tradition and ecumenism. He will take risks but only when he believes those risks won't jeopardize cooperation.

He predicts, for instance, that women increasingly will be ordained in the Churches of the 64 million-member Anglican Communion. But pushing that idea in the Church of England could split the Church, he said. Instead, the change must come gradually, perhaps allowing Anglicans—as they ordain women—to encourage other communions, including the Roman Catholic Church, to follow suit.

"But you must have patience," he said, "because change—even from worse to better—is not accomplished without pain."

Cecile Holmes White is a journalist who reports for the *Greensboro Daily News*.

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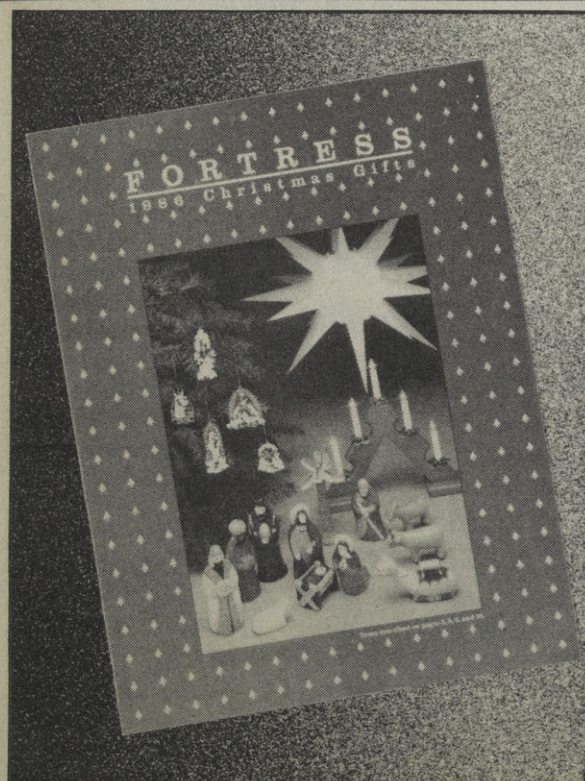
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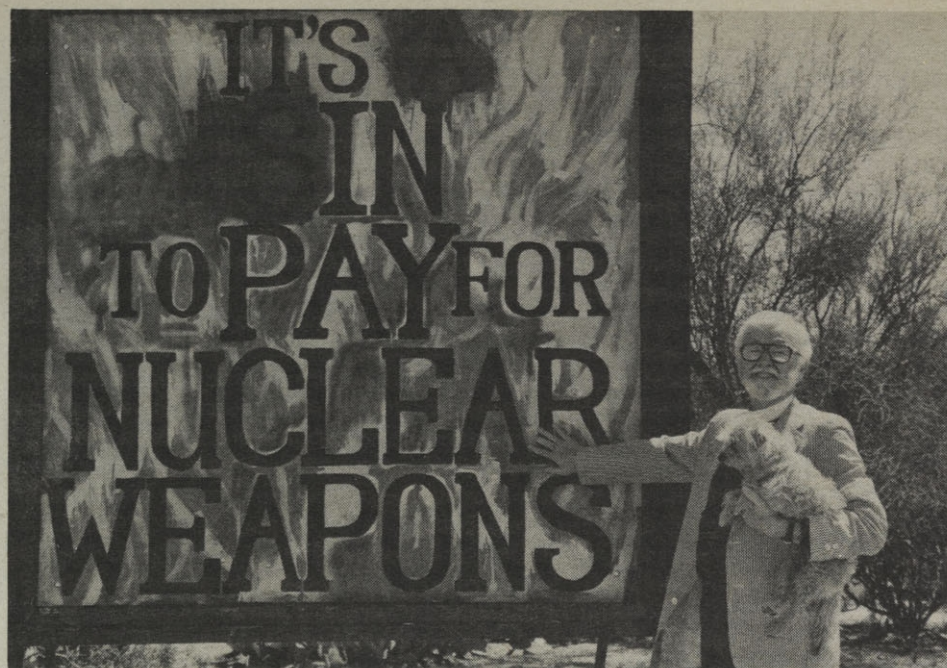
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"It's all God's doing as He uses common clay for His purposes," says Fowler, who proudly poses before his sign with one of his ever-present dogs.

## John Fowler: Bike-basket Christian

by Robert M. Herhold

Limping to the center of the aisle, his snow-white hair and beard in stark contrast to his black cassock, he smiled impishly to his congregation at St. Michael and All Angels Episcopal Church. "I don't always have good news for you, but this morning I do," said the Rev. John Clinton Fowler. "Our sign was vandalized again this past week, and I'm always glad when that happens. It shows people read it and understand what it says. I took out my cans of paint and repainted it. I hope they vandalize it again this week."

"Our sign," which proclaims, "It's a sin to pay for nuclear weapons," is visible to everyone driving by the unpretentious church on Wilmot at Fifth Street in Tucson, Ariz. It must be guaranteed to turn off a percentage of prospective parishioners, but Fowler, who retired in April, is proud of it. Controversy is nothing new to

the priest who has championed civil rights, homosexual rights, animal rights, anti-nuclear weapons, and the homeless for three decades. He chuckles over a message left by an anonymous caller on the parish's answering machine: "I hear Fowler's retiring. When the old b----- leaves, I'll come back to church."

"When he lost a leg in Germany in World War II, it gave Clint a green card to be a radical," quips a friend fondly.

A classic Fowler story: In the 1960's a right-wing general with John Birch ties was having trouble finding a hall for a speech in Tucson. Fowler offered him St. Michael's on the basis of the man's right to free speech. He also announced he would lead the picket line against him.

Wounded by German shrapnel at the Siegfried Line, Fowler lost a leg. "I am proud to have been part of General Patton's Third Army that made

the first Allied thrust into Germany," he says. "I had no foxhole conversation, no battlefield experience that sent me running for the Church. I'm a once-borner who grew up as a Christian with my father taking me to Sunday school in a basket on a bike. I've always been a Christian, not to say that I always practiced it all that well."

Comes the impish grin again. "However, I'm not always 100 percent convinced that Christianity is true. Some days it's truer than others. But there is nothing else on earth, no other system, that makes as much sense of the universe and my place in it."

Fowler says he didn't become a priest to help people or because he felt sorry for them. "I was impressed with the idea that a priest is someone with whom God shares power. I liked the idea of the distinct position that a priest holds before the people and before God. The priest is consecrated the same as a church building so that both can mediate holiness. It's all God's doing as He uses common clay for His purposes."

Friends and parishioners think Fowler must sleep with his clerical collar on. Dressing distinctively, he says, "opens up some strange and wonderful conversations when people know you're a priest. Some reactions are genuine, but others are phony like when people start apologizing for swearing in your presence. I once walked into a bar car on a train where the talk was rather salty. The whole car fell silent, and finally some-

one patronizingly apologized as though I have never heard such naughty words before. I wanted to walk to the end of the car, turn around, wave my hand, smile, and say, 'Go to hell, all of you.' "

In the next breath he is talking about the ritual, the sacraments, the things that "summon us back to God. God is like someone who is standing just around the corner of us all."

Fowler, who loves Tucson, will retire in Florida because his boat, *Lady Mary*, is there. Next to God and the Eucharist, boats are nearest to Fowler's heart. "I never saw a boat I didn't want to get on. There's nothing like standing on the deck of a boat with the water holding you up."

Fowler has drawn fire for being too political, but he says his politics come from the theology of the Church. "For instance, the Church has always taught that indiscriminate, mass-destruction weapons like the nuclear bomb are a sin to use. Therefore building them or paying for them is also a sin. Racism is a sin because it's an insult to Almighty God. I would believe this way if I were the most conservative person in the world. Some things labeled political are really moral."

One has the impression that any future priest who fails to repair that sign in front of St. Michael's will surely feel an earthquake under the altar.

Robert M. Herhold is founding pastor of Dove of Peace Lutheran Church, Tucson, and a former *Arizona Daily Star* reporter who has just finished his first novel.

## Care of aging book published

Her mother's illness led Jean Crichton to quit her job as a reporter with the Associated Press bureau in Newark, N.J., to spend two years compiling *The Age Care Sourcebook* published by Simon and Schuster. The result is a 335-page, large-format paperback which deals with nursing homes, retirement communities, adult day-care centers, taxes, Social

Security benefits, community services, and organizations which provide information and assistance to older people.

"People are living so much longer these days. Sixty-five is no longer considered elderly. In fact, many people that age are caring for their parents," says Crichton who plans to update the book from time to time.

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## On the Constitution's birthday

Continued from page 24  
most importantly, we need to be able to trust our leaders to obey not only the letter of those laws, but also their spirit and intention.

If we analyze this situation from the religious perspective of justice, sin, and trust, we discover a small elitist group—Poindexter, Casey, and North—decided for themselves what was in the national interest. In doing so, they ignored the Constitutional provision that the President and Congress are to decide wherein our national interest lies. This small group embarked on a covert foreign policy adventure which may or may not have been illegal, but was undemocratic, pragmatically disastrous, and involved lies and deception on a vast scale.

We must ask ourselves as American citizens—as our forefathers did just 200 years ago—whether we should put our trust in Constitutional checks and balances, however imperfect that democratic process may be,

or permit the secret exercise of power. We must ask ourselves as Christians, mindful of preserving justice in a sinful world, how these truths should guide us in our civic responsibilities. I believe it means we should elect leaders not on their charm, but on their integrity and competence. I believe we should follow leaders not because of their claims to patriotism and simplistic anti-communism, but on their long-term goals and their knowledge of the world.

Not every reader will agree with my comments, but such searching for the implications of our faith does not break the much deeper bond we have in Christ. Through honest debate we can discern God's will in this troubled world. Whatever our individual responses to the Iran-Contra debacle may be, they should result in a greater measure of justice, stability, and trust in our government.

Michael P. Hamilton is a canon of Washington Cathedral.

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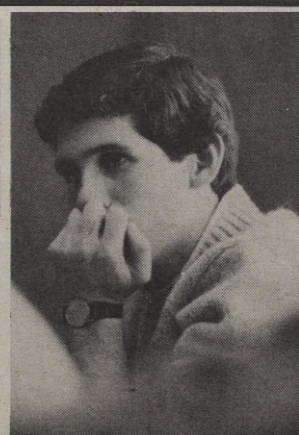


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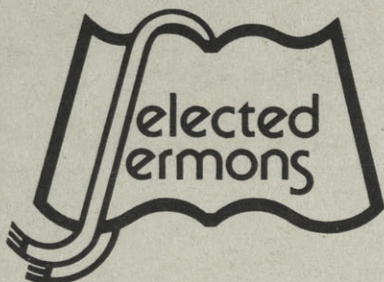
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# PASSING IN REVIEW

with Nancy J. Cassel

In her book, *Codependent No More*, Melody Beattie defines a codependent as "a person who has let someone else's behavior affect him or her and is obsessed with controlling other people's behavior." That could describe most of us at one time or another. But the truth is, while we can and should care about one another and be willing to give of ourselves to others when appropriate, none of us can or should be responsible for any other adult's behavior.

The term "codependent" was first used to describe people whose lives have been affected by close relationships with alcoholics—their spouses, parents, and children—but it isn't necessary to be involved with an alcoholic or addict to appreciate and benefit from what Beattie has to share. Her book is written to and for those who recognize that their ways of responding to others are not always healthy and who want help in understanding their behavior and in making positive changes in their lives. The author has a solid spiritual grounding and a clear understanding of how caring for ourselves is compatible with the Christian ideal of love for others.

Nancy J. Cassel is parish librarian at St. Andrew's Episcopal Church, State College, Pa.

**Choices, Changes**, Joni Eareckson Tada, \$14.95, Zondervan Books, Grand Rapids, Mich.

In July, 1967, Joni Eareckson dove off a raft in the Chesapeake Bay and broke her neck. She is a paraplegic—and wife, artist, author, public speaker, and director of Joni and Friends, a ministry to handicapped people. Her book honestly records decisions she made while starring in a movie about her life, about beginning a new ministry, and about marriage to high school teacher and coach Ken Tada. She writes candidly of her intense desire for independence and her daily struggles. This is a good resource for those with physical handicaps, for those who care for them, and for those who are ministered to by them. —A.M.L.

**The Whimsical Christian**, Dorothy Sayers, paperback \$7.95, Collier Books, New York, N.Y.

Bringing Christian doctrine to life was Sayers' (1893-1957) special talent, as is evident in these 18 essays which range from morality and sin through work and creativity. Sayers minces

no words. In "Creed or Chaos?" she writes, "It is a lie to say that dogma does not matter; it matters enormously. It is fatal to let people suppose that Christianity is only a mode of feeling; it is vitally necessary to insist that it is first and foremost a rational explanation of the universe." Other selections here include "Strong Meat," "The Greatest Drama Ever Staged," "Creative Mind," and "The Other Six Deadly Sins."

**G. K. Chesterton: A biography**, Michael Ffinch, \$18.95, Harper & Row, San Francisco, Calif.

Ffinch's premise is the "jolly journalist" author of essays, poems, and novels in fact experienced much personal suffering which he suppressed and which led to his conversion to Roman Catholicism.

**The Resurrection Promise: An interpretation of the Easter narratives**, Charles Austin Perry, paperback \$8.95, Eerdmans Publishing Co., Grand Rapids, Mich.

Christians are creedal, Perry says, but their expressed belief in the Resurrection "is not without considerable disbelief." He sets himself the task of bringing new understanding of Christ's appearances and the events which are the basis for the Easter proclamation.

**When the Handwriting on the Wall Is in Brown Crayon**, Susan L. Lenzkes, paperback \$4.95, Zondervan, Grand Rapids, Mich.

Subtitled "Devotions for the Harried Homemaker," Lenzkes' verse describes God's messages hidden in the clutter of real life, including a child's crayoned writings on the walls. Among her comments on a parent's life is "Self-Esteem: Jesus/ teach me to/ love myself/ without a/ megaphone."

**Sex and the Single Christian**, Audrey Beslow, paperback \$9.95, Abingdon Press, Nashville, Tenn.

Beslow explores the psychological effects of sexual union, argues for a celibate mindset for single Christians, and discusses friendships as healthy alternatives to sexual relationships. This Bible-based study of celibacy uses real case studies for thought-provoking reading.

**All Is Grace: The spirituality of Dorothy Day**, William D. Miller, \$14.95, Doubleday, New York, N.Y.

Dorothy Day, founder of the Catholic



Worker Movement, is well known for her staunch advocacy for the poor and her continuous struggle for social justice. This collection of her writings, gathered by her close friend and official biographer, sheds light on the inner journey that generated these actions. The writings, none previously published, cover a wide range of themes and constitute the testament of a 20th-century visionary who has been proposed for canonization by the Roman Catholic Church. —J.S.P.

**The New Eve in Christ: The use and abuse of the Bible in the debate about women in the Church**, Mary Hayter, paperback \$9.95, SPCK book (available from Fortress Press, Philadelphia, Pa.).

A member of the Archbishop's Commission on Women and the Episcopate in the Church of England takes a non-partisan approach and makes a reasonable assessment of the use of biblical sources in the arguments on women's ordination and women's wider role in the Church.

**Waiting for Christmas: Stories and activities for Advent**, Carol Greene, paperback \$4.95, Augsburg Publishing House, Minneapolis, Minn.

This is a beautifully illustrated children's book of Advent rhyme, riddle, and song with things to make and things to do.

**All Paths Lead to Bethlehem**, Patricia and Fredrick McKissack, paperback \$4.95, Augsburg Publishing House, Minneapolis, Minn.

"It is almost Christmas—in Bethlehem and all over the world." Children will enjoy these short stories of Christmas Eve practices and traditions in other lands.

**Bible Questions and Answers**, paperback \$5.95, Thomas Nelson Publishers, Nashville, Tenn.

For Christian education or family fun, the well-known Bible publishers now offer 6,000 questions and answers about the Bible. The questions, which are in multiple choice, true/false, fill-in-the-blank, and short answer forms, cover history, poetry, prophecy, gospels, Acts, and epistles, and each topic is further sub-divided into categories such as people and places, events, wisdom and instruction, and memory. Similarities to the currently popular board games can hardly be just a coincidence. The questions are tough and will be a challenge to even the most biblically literate.





## WINNING WAYS

HOW • TO • DO • IT

### Ten ways to teach children the prayer habit

by Suzanne Campbell

1. Say a leading prayer with them. "Dear Jesus, thank you for . . ." and let them finish it.
2. Appeal to their sense of wonder and the nearness of God by suggesting they close their eyes and listen carefully to what the Holy Spirit is saying in their hearts.
3. Ask them to think what the best thing about today was or whom they saw who seemed sad and might need a prayer.
4. If they are troubled or afraid, have them close their eyes and imagine putting their problems in a big sack. Then suggest they picture Jesus stand-

ing behind a large table and motioning them to come to Him. They can then drag their sack to the table, leave it in His care, and not have to carry the problems any longer.

5. Try a song such as "Father, We Thank Thee" or a Scripture verse put to music like "Seek ye first the kingdom of God and His righteousness."
6. Teach the Lord's Prayer by saying one line and having the children supply the next. This joint venture is not so overwhelming to a child. My children learned it this way when they were 2 and 3 years old.
7. Suggest they teach their favorite dolls or stuffed animals to pray just as they do.
8. Don't leave prayers for meals and bedtime. Stop on a park bench and thank God for the beautiful world He has made. Take their hands in yours and thank the Lord, out loud, for them when they have made a special effort. For that matter, thank the Lord for them because they are, because there's nobody like them in the whole world—wet shoes, grubby faces, and all. If you try this on a day when you discover they've been keeping worms in the bedroom because it's too cold outside, it's wonderful for your own

spiritual development!

9. Ask them to draw prayer pictures to show what they are thankful for.
10. Try this activity when anger is clouding their day and yours: Have them fill a glass with clear water to which you add instant coffee or anything that's yucky-colored. Explain that's what their spirits look like inside when they feel dark and angry. Have them ask Jesus to empty the bad feelings from their hearts while they pour the water in their container down the drain. When their hearts, and the container, are empty, have them ask Jesus to fill them with His love as they refill the container with clear water to which they have added a drop or two of food coloring.

We use a vinegar cruet with a glass stopper so the result can be kept as a reminder for a few days. Now my children often ask to make this "happy water." They are learning to deal with their emotions in a positive way by recognizing they have negative feelings and that they can control these with help from their Savior.

Suzanne P. Campbell is a free-lance writer, editor, and writing teacher who lives in New Hope, Minn.

### A trade deficit?

### We should export more of our talent

by John Martin

To most people lay ministry means parish committee work. Indeed, the game plan for a successful rector is to identify the sharp business executive, lawyer, carpenter, or teacher and enlist his or her talents to serve the parish church. Bishops and diocesan executives use the same model.

Most parishioners have never seen the ministry of the laity in any other way. The message at the famous bottom line is we care more about the institution than about the ministering body. If our practices tend to become our theology, we should not be surprised when the average parishioner cannot comprehend the notion of lay ministry as Christian outreach that takes place outside the

Church as an institution.

In nations' economies, if one country imports more than it exports, that nation is called a debtor—its balance of trade is off. Similarly when the Church sees the ministry of the laity only as a matter of importing secular skills to serve its needs, that Church is out of balance. Our challenge is to envision a new ministry model that will encourage, not block, the ministry of the laity in the world.

In this new model the institutional Church might see itself as an exporter of trained, authenticated, and supported ministers. The parish would be a place to stop, be fed and strengthened; its main functions would be education and authentication, and its purpose would be to "send us forth into the world—to love and serve" our Lord."

Some images of this new model come to mind. Should we promote settings for Christian formation and reflection, and perhaps give certifi-

cates, for those called to ministries such as teacher, politician, doctor, plumber, lawyer, parent, secretary, businessperson? Could we celebrate these ministries? Certainly we have the rudiments for this celebration in "Form of Commitment to Christian Service" in the Prayer Book.

J. C. Hoekendijk has said laypeople are not extensions of clergy nor are they clergy "in miniature or caricature." Our words seem to be in the right place, but where are our heart and practice?

John Martin is rector of St. Thomas', Rochester, N.Y.

### Voucher system aids Michigan needy

In Manistique, a town of 3,850 people and 12 churches in the Upper Peninsula of Michigan, a Deacons' Fund of the local ministerial association provides food, lodging, clothing, bus tickets, baby food, and supplies as well as aid for medical and winter fuel bills. Participating Churches include Episcopal, Lutheran, Presbyterian, American Baptist, Free Methodist, Roman Catholic, Mennonite, Pentecostal, and Assembly of God.

Almost completely funded through collections taken at five ecumenical worship services every year, the Fund operates on a voucher system. A needy person contacts a local pastor or church leader for a voucher which is redeemed by a local merchant who bills the Ministerial Association's treasurer for payment from the Deacons' Fund. No cash changes hands.

In operation for 25 years, the sys-

tem is so effective that local police, the Department of Social Services (which contributed \$2,000 last year), and the Community Action Agency refer people to members of the Ministerial Association.

### St. Louis Center offers programs

Thompson Center in St. Louis, Mo., offers education and training programs for clergy and laity: The Church as a Community of Character: Developing the Virtues, November 1-3; Building Teams in Youth Ministry, November 6-7; Negotiation: Problem Solving and Conflict Management in the Church, November 17-19; and The Child from 1 to 16: Living, Learning and Believing, December 4-5.

For information, write Thompson Center, 12145 Ladue Rd., St. Louis, Mo. 63141.

## Afraid You're Going Deaf?

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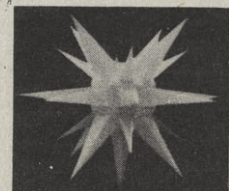
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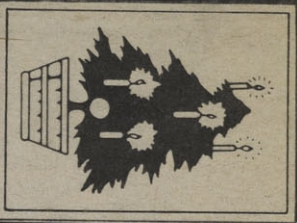
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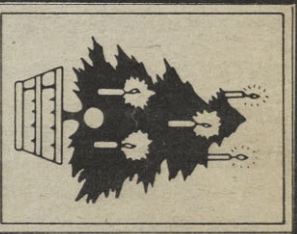
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